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VOLUME XII  
(ARABIC MSS.)

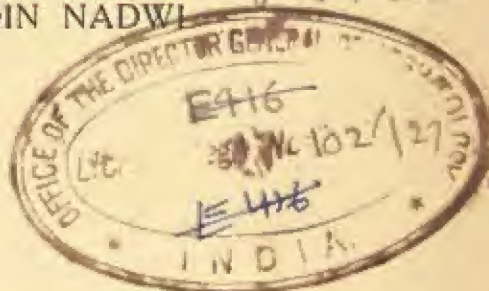
BIOGRAPHY

*Prepared by*

MAULAVI MUINUDDIN NADWI

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## PREFACE.

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THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS.; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Ṭabaqāt* and *Tadkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished, and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound; in ascertaining the scholars who studied from our copies, and the Kings, Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume:—

- No. 646. An old and fair copy of *Kitāb al-Ansāb* of As-Sam'ānī, which once belonged to the Imperial Library of Akbarābād.
- No. 647. An elegant copy of *Lubb al-Lubāb Fi Tahṛīr al-Ansāb*, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.
- No. 648. A very old and valuable copy of *Tahḍīb al-Asmā' wa'l-Luḡāt*, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.
- Nos. 649-50. A valuable and elegant copy of *Wafayāt al-A'yān* by Ibn Khallikān, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shāh Jahān.
- No. 652. A rare copy of *Nukat al-Himyān* of As-Safādī, a biographical dictionary of prominent blind men.
- Nos. 657-658. A rare copy of *Al-Qabas al-Hāwī*, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy.
- Nos. 665-686. *Tāj at-Ṭabaqāt*, a reliable and comprehensive work, of which the present is believed to be the unique copy.
- No. 700. An old and exceedingly valuable copy of *Al-Kāshif* of Ad-Dahabī, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abū'l-Faṭḥ as-Subkī (*d.* A.H. 744=A.D. 1344), a scholar of great eminence and learning.
- No. 702-704. *Usd al-Gābah*, a very early and valuable copy, in three separate volumes; the first and the third of which contain autograph notes by two well-known scholars, Tājaddīn as-Subkī and 'Alī al-Ḥalabī. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.
- No. 722. A copy of the first volume of *Al-Isābah*, presented by Sulṭān Al-Malik al-Ashraf Saifaddīn Abū'n-Naṣr Qāyitbā'i al-Maḥmūdī of Egypt to the Madrasah of Bābassalām.
- No. 724. An old copy of *Tabṣīr al-Muntabih*, transcribed by the author's disciple, Aḥmad bin 'Abdarrahmān al-Juhānī (*d.* A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437.
- No. 727. A very rare copy of *Al-Mur'jam* of Ibn Fahd al-Makkī, transcribed by the author's son, 'Abdal'azīz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkī (*d.* A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500.
- No. 745. An old copy of *Bahjat al-Asrār*, dated A.H. 787=A.D. 1385.



- No. 749. The unique and an old copy of *Ikhtiyār ar-Rafiq*, dated A.H. 913=A.D. 1507.
- No. 750. A very fine copy of the 'rare *Ad-Durr aṣ-Ṣamin Fī Manāqib ash-Shaikh Muḥiyaddīn*.
- No. 778. An excellent and old copy of *Ṭabaqāt al-Ḥanābilah* of Abīya'lā al-Ḥanbalī, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.
- No. 785. The unique copy of *As-Suḥub al-Wābilah*, a biographical dictionary of Ḥanbalī scholars.
- No. 788. *Buġyat al-Wu'āt*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.
- Nos. 796-797. *Nasamat as-Saḥar*, a rare biographical dictionary of the *Shī'ah* poets.
- Nos. 800-801. An old and exceedingly valuable copy of the four parts of *Tārīkh Dimashq* of Ibn 'Asākir, transcribed by the great traditionist, Muḥammad bin Yūsuf al-Birzālī (*d.* A.H. 636=A.D. 1239), in A.H. 614=A.D. 1217.
- No. 804. A copy of *Buġyat al-'Ulamā' Wa'r-Ruwāt* by As-Sakhāwī, bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489.
- No. 805. *Tuḥfat az-Zaman* by Al-Aḥdal, a rare work containing biographical notices of eminent and learned men of Yemen.
- Nos. 807-809. *Al-Mashra' ar-Rawī* of Ash-Shillī, a very rare biographical dictionary of the descendants of 'Alī, especially of those who settled in Ḥaḍramaut.
- No. 811. An autograph copy of *Subḥat al-Marjān* by Ġulām 'Alī Āzād Bilgarāmi, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly.

Imperial Library.  
Calcutta, 14th February, 1927.

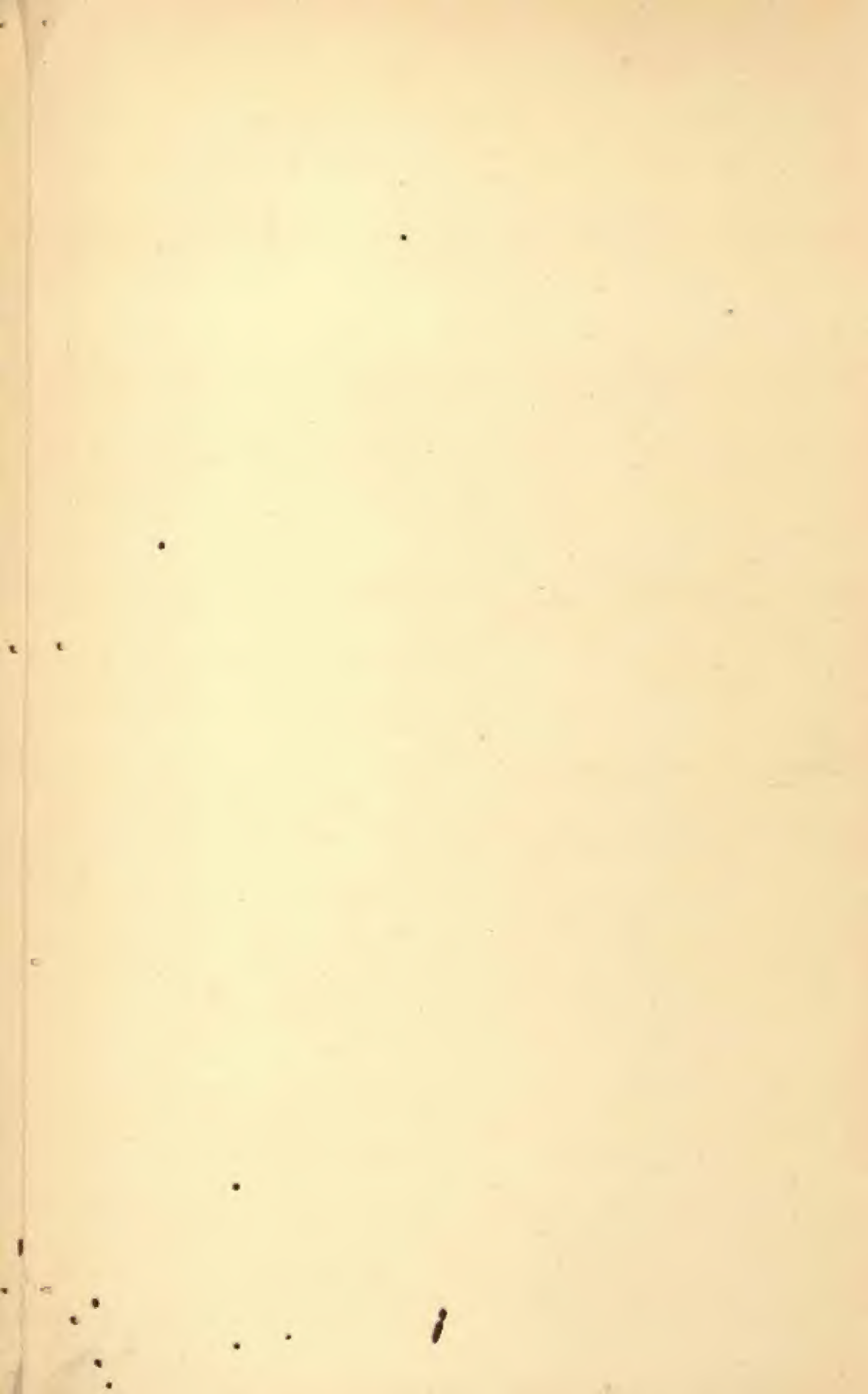
J. A. CHAPMAN.





## TABLE OF CONTENTS.

Nos.		PAGES
646-686	Biographies (General) .. .. .	1-31
687-737	Companions and Traditionists .. .. .	32-75
738-744	Shi'ah Traditionists .. .. .	75-80
745-755	Saints and Sûfis .. .. .	81-90
756	Commentators on the Qurân .. .. .	91
757	Readers of the Qurân .. .. .	92-93
758-764	Hanafite Jurists and Scholars .. .. .	94-102
765-777	Shâfi'i Jurists and Scholars .. .. .	103-112
778-785	Hanbalite Jurists and Scholars .. .. .	113-118
786	Physicians .. .. .	119
787-788	Lexicographers and Grammarians .. .. .	120-121
789-798	Poets .. .. .	122-141
Biographies Relating to Particular Localities :—		
799	Bağdâd .. .. .	142-143
800-801	Damascus .. .. .	144-147
802	Spain .. .. .	148
803-804	Egypt .. .. .	149-151
805	Yemen .. .. .	152-153
806	Turkey .. .. .	154
807-809	Hadramaut .. .. .	155-156
810-811	India .. .. .	157-158
812-818	Cosmography and Geography .. .. .	159-165
819	Topography .. .. .	166-167



# ARABIC MANUSCRIPTS.

## BIOGRAPHIES (GENERAL).

No. 646.

fol. 389 ; lines 33-35 ; size  $13 \times 8\frac{1}{4}$  ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

كتاب الانساب

### KITÂB AL-ANSÂB.

A general biographical dictionary, arranged alphabetically according to *Ansâb* (patronymics or family-names).

Author: Tâjuddin Abû Sa'd 'Abdal Karîm bin Muḥammad bin Maṣṣûr at-Tamîmî as-Sam'ânî ash-Shâfi'î تاج الدين أبو سعد عبد الكريم بن محمد بن منصور التميمي الشافعي. He was born at Marw on the 21st Shabân, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st Rabî' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikân (De Slane's translation), vol. ii, p. 156; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56<sup>b</sup>; Ṭabaqât by Ibn al-Malaqqin, fol. 45<sup>b</sup>; Ṭabaqât by Al-Isnawî, fol. 124<sup>a</sup>; Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 273<sup>a</sup>; Ithâf an-Nubalâ', p. 299; and Brock., vol. i, p. 329.

Beginning :—

الحمد لله الذي فتح أبواب الرغائب و منح أسباب المواهب الخ

In the preface, the author tells us that during his journey to Transoxiana he met his Shaikh and teacher, Abû Shujâ' 'Umar bin Abî'l-Ḥusain al-Bisṭâmî, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.



For other copies of the work, see Br. Mus., Nos. 345, 1286; Kōpr., No. 1010; Bashīr Āgā, No. 445; Ayā Šūfiyah, Nos. 2976, 2980; Būhār, No. 244; and Rāmpūr, p. 625. See also Hāj. Khal., vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial, A.D. 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are misplaced; they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century.

The present copy once belonged to Mawlānā Aḥmad (probably Mullā Aḥmad of Tatta, who was murdered by Mīrzā Fūlād Birlās, at Lahore, in A.H. 996 = A.D. 1588. See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996 = A.D. 1588, the MS. was purchased for the Imperial Library of Akbarābād from one Muḥammad Muḥsin Khān, as stated in the following note on the title-page:—

از جمله کتب مولانا احمد بتاریخ ۱۶ بهمن سنه ۳۶ مطابق تاریخ ۲۵

ربیع الاول سنه ۹۹۶ ابتیاع شد از مرزا محمد محسن خان •

A similar note on the title-page, in a different hand, runs thus:—

سماعی الانساب از جمله کتب حکیم احمد بجهت سرکار خالصه

شریفة ابتیاع شد •

Besides these notes, there are several seals and 'Arāḍidah, mostly belonging to officials of Akbar the Great (A.H. 963-1014 = A.D. 1556-1605).

### No. 647.

foll. 70; lines 23; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

لب اللباب فی تحریر الانساب

## LUBB AL-LUBĀB FĪ TAḤRĪR AL-ANSĀB.

A very short abridgment of Ibn al-Aṣīr's *Al-Lubāb*, by Jalāladdīn 'Abdarrahmān bin Abī Bakr as-Suyūṭī جلال الدین عبد الرحمن بن ابی بکر السیوطی (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله المذرة عن الأشباه والانساب الخ \*

According to Hāj. Khal., vol. i, p. 456, Abū'l-Ḥasan 'Alī bin Muḥammad Ibn al-Aṣīr (*d.* A.H. 630 = A.D. 1232) made an abridgment of As-Sam'ānī's Kitāb al-Ansāb (No. 646 above), with the title *Al-Lubāb*, completing it in A.H. 615 = A.D. 1218. As-Suyūṭī again abridged this *Al-Lubāb*, under the title *Lubb al-Lubāb Fī Tahṛīr al-Ansāb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th Šafar, A.H. 873 = A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2,800; Brill, vol. ii, p. 193; and Rāmpūr, p. 645. See also Brock., vol. i, p. 330; and Hāj. Khal., vol. i, p. 456.

The present work has been edited and published by P. J. Veth, Leyden, A.D. 1830-2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959 = A.D. 1552.

Scribe: عبد الكريم بن ابي بكر بن جامع البصري الزهري.

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged:—

1. Quṭbaddīn bin 'Alā'addīn al-Makkī al-Ḥanafī (*d.* A.H. 990 = A.D. 1582). For his life and works, see An-Nūr as-Sâfir, fol. 194<sup>b</sup>.

2. 'Abd al-Karīm bin Muḥibbaddīn (*d.* A.H. 1014 = A.D. 1605). See *Khulāṣat al-Aṣar*, vol. iii, p. 8.

3. Abū 'Abdallāh Muḥammad al-Makkī, the Qāḍī of Mecca (*d.* A.H. 1074 = A.D. 1664). See *Khulāṣat al-Aṣar*, vol. iv, p. 257.

4. Muḥammad bin 'Abdallāh bin Ḥamid al-Ḥanbalī (*d.* A.H. 1295 = A.D. 1878), the author of *As-Suḥub al-Wābilah* (No. 785 below).



No. 648.

fol. 373; lines 27; size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

تهذيب الاسماء واللغات

## TAHDÏB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yahyâ bin Sharaf an-Nawawî النورى ابو زكريا يحيى بن شرف النووي (d. A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

1. *Mukhtasar al-Muzani*, by Ibrâhîm bin Ismâ'il bin Yahyâ al-Muzanî (d. A.H. 264 = A.D. 877).

2. *Al-Muhaddab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shirâzî (d. A.H. 476 = A.D. 1083).

3. *At-Tanbîh*, by the same.

4. *Al-Wasîl*, by Imâm Muḥammad bin Muḥammad al-Gazâlî (d. A.H. 505 = A.D. 1111).

5. *Al-Wajîz*, by the same.

6. *Ar-Rawḍah*, by An-Nawawî himself.

Beginning:—

الحمد لله خالق المصنوعات وبارئ البريات الخ

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock., vol. i, p. 397; Iktifâ' al-Qunû', p. 101; and Hâj. Khal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dâr al-Hadîṡ at-Tâhîrîyah, the first part by Yûsuf bin Khidr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin Khidr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227<sup>a</sup> bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. 'Abû'l-Ma'âlî Muḥammad bin 'Abdarrahmân al-Khatîb al-Uḡmânî (d. A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 159<sup>a</sup>.

2. Ibrâhîm bin 'Alî an-Nûrî al-Mî'mârî (*d.* A.H. 749 = A.D. 1348). See *ibid.*, vol. i, fol. 14<sup>a</sup>.

3. Maḥmūd bin Yûsuf al-Bâ'ûnî (*d.* A.H. 910 = A.D. 1505). See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

### No. 649.

fol. 224; lines 27; size  $11 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

وفيات الاعيان و انباء ابناء الزمان

## WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân; complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddîn Abû'l-'Abbâs Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين أبو العباس أحمد بن محمد بن إبراهيم بن أبي بكر البرمكي الأربلي, and who was born in Irbil (a town near Mawṣil) in A.H. 608 = A.D. 1211, held the post of Qādî in Egypt, and subsequently the post of Qādî al-Qudât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Aminiyah and An-Najîbiyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Ḥusn al-Muḥādarah, fol. 280<sup>a</sup>; Mir'ât al-Janân, fol. 428<sup>a</sup>; Ṭabaqât by Al-Isnawî, fol. 88<sup>b</sup>; Ṭabaqât by Ibn al-Mulaqqin, fol. 60<sup>b</sup>; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126<sup>a</sup>; Ṭabaqât by Ibn Qādî Shuhbah, fol. 97<sup>a</sup>; and the introduction of De Slane's translation.

### Vol. I.

Beginning:—

قال مولانا الامام ..... بعد حمد الله الذي تفرد بالبقاء الخ

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tābī'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumādâ II, A.H. 672 = A.D. 1274.

For the author's autograph copy of the two volumes, see Br.



Mus., No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yeki Jāmi', No. 254; Hamidiyah, No. 1000; Waliaddin, No. 2454; Kōpr., No. 255; Ayā Şūfiyah, Nos. 2992-2995; Berlin, Nos. 9853-9863; and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835-43, and also by M. G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London, 1843-71.

For continuations, abridgments, and Persian translation, see Hāj. Khal., vol. vi, p. 452; and Brock., vol. i, p. 327.

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98<sup>b</sup>-99<sup>a</sup>, blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two '*Arđdidah*', the earlier of which is dated A.H. 1192 = A.D. 1778. There are also two seals, one of them bearing the name of Mullā Bāz Khān, the son of Alf Khān, dated A.H. 1162 = A.D. 1749, and another, the name of Muḥammad Şibgatal-lāh Khān, dated A.H. 1182 = A.D. 1768.

## No. 650.

foll. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابو البذل بن البذل بن عبید الله بن مکتول .

Written in the same hand as the above.

Not dated. Probably, 16th century.

The last folio contains several '*Arđdidah*', and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shāhjahān (A.H. 1037-1069 = A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646.

No. 651.

foll. 231 ; lines 22 ; size  $7\frac{1}{2} \times 5\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

مختصر وفيات الاعيان

## MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî محمد بن ناجى, with the following title :—

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للقاضي العلامة احمد

بن خلكان اختصرة الفقيه العالم العابد الورع الزاهد نور الدياجي محمد بن  
ناجي رحمه الله \*

Hâj. Khal., vol. vi, pp. 452–455, enumerates several abridgments of Ibn Khallikân's Wafayât al-A'yân ; but there is no mention of the present work. Brock., vol. ii, p. 239, mentions one Muḥammad bin Nâjî, who flourished in the latter part of the 8th century of the Hijrah ; but the present work is not included in the list of his compositions.

Beginning :—

الحمد لله و سلام علي عباده الذين اصطفى الخ \*

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with بوتس بن محمد بن منعة and ending with ابراهيم الذمعي ابو عمرو

The colophon runs as follows :—

قال الفقيه محمد بن ناجي رحمهم الله تعالى قال المصنف [ تم ]  
الكتاب الذي سميته وفيات الاعيان و انباء ابناء الزمان بحمد الله تعالى  
يوم الاثنين العشرين من جمادى الاخر سنة ٩٧٢ بالقاهرة ..... و كان  
الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى عقيب اول الظهر يوم  
الخميس ثامن شهر رجب من سنة ٩٩٩ \*

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on foll. 45<sup>b</sup>, 190<sup>a</sup>, and 230<sup>a</sup>.



The last folio contains a short extract from كتاب السلوك لدول الملوك, the well-known work of Abū'l-'Abbās Aḥmad bin 'Alī al-Maqrizī (d. A.H. 845 = A.D. 1442).

### No. 652.

fol. 110; lines 21-25; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

نكت الهميان في نكت العميان

## NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author.

Author: Ṣalāḥaddīn Abū's-Ṣafā Khalīl bin Aibak as-Ṣafadī صلاح الدين ابو الصفا خليل بن ايبيك الصفدي. He was born in Ṣafad (a town in the province of Damascus), A.H. 696 = A.D. 1296. According to his own statement, his father did not care to educate him; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (d. A.H. 729 = A.D. 1329), ابن نباته (d. A.H. 734 = A.D. 1334), ابن سيد الناس (d. A.H. 768 = A.D. 1367), ابو حيان محمد بن يوسف (d. A.H. 745 = A.D. 1344) and يوسف بن مبد الرحمن المزني (d. A.H. 742 = A.D. 1341). Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Ḥalab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A.H. 764 = A.D. 1363. For his life, see *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 136<sup>a</sup>; *Tabaqât* by Ibn Qâḍi Shuhbah, fol. 153<sup>a</sup>; *Dustûr al-ʿIlâm*, fol. 80<sup>a</sup>; and *Ad-Durar al-Kâminah*, vol. i, fol. 199<sup>a</sup>.

Beginning:—

الحمد لله الذي لا تدركه الابصار وهو يدرك الابصار الخ \*

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men:—

1. كتاب المعارف, by Ibn Qutaibah (d. A.H. 276 = A.D. 889).

2. تَلْفِيحُ قُبُورِ أَهْلِ الْأَثَرِ, by Ibn al-Jawzī (d. A.H. 597 = A.D. 1200).

3. رَأْسُ مَالِ الْغَدِيمِ, by Abū'l-'Abbās Aḥmad bin 'Alī bin Bānah.

The notices are arranged in alphabetical order, beginning with *يُونُسُ بْنُ مَبْرُوءَةَ الْأَعْمَى* and ending with *إِسْحَاقُ بْنُ الْفَرَزْدَقِ*.

For another copy of the work, cf. Berlin, No. 9866. See also Brock., vol. ii, p. 32.

Written in fair Naskh. Foll. 1-24 and 105-110 were inserted by *مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْمِصْنَعِيِّ* in A.H. 1302 = A.D. 1884; while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

### No. 653.

fol. 45; lines 27; size 11 × 7; 8 × 5.

[ذَكَرَ الْأَسْمَاءَ الْمَذْكُورِينَ فِي جَامِعِ الْأَمَهَاتِ]

[DIKR AL-ASMĀ' AL-MADKŪRĪN FĪ  
JĀMI' AL-UMMAHĀT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mālikī School, by Ibn Ḥāḥib (d. A.H. 646 = A.D. 1248), entitled *Jāmi' al-Ummahāt*, also designated *Mukhtaṣar al-Muntahā*.

The title of the present work cannot be traced; but in the last line the work is described as follows:—

وَهَذَا آخِرُ مَا تَهَيَّأْتُ لِي مِنْ ذِكْرِ الْأَسْمَاءِ الْمَذْكُورِينَ فِي جَامِعِ الْأَمَهَاتِ \*

The author's name, Muḥammad bin 'Abdassalām, appears in the following imperfect colophon:—

فَرَحْتُ مِنْهُ مَوْلَايَ عَبْدُ رَبِّهِ... مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ ... فِي الْيَوْمِ الْمُبَارَكِ

الْعَاشِي عَشْرَ مِنْ شَوَّالِ الْمُبَارَكِ سَنَةِ ... وَجَعَلَهُ مِنَ الْعَالَمِينَ وَالْعَامِلِينَ \*

The author repeatedly refers to another work of his, entitled *غَنِيَّةُ الرَّاعِبِ فِي تَصْحِيحِ ابْنِ الْعَاجِبِ* (see foll. 23<sup>b</sup> and 43<sup>b</sup>), which cannot be traced anywhere. The latest authority quoted is 'Abdarrahīm bin al-Husain bin al-'Irāqī, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irāqī was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38<sup>b</sup>):—



واما الذمى فرجل من انباط الشام كذا اجاب سوالى شيخنا حافظ الوقت ابو الفضل عبد الرحيم بن الحسين بن العراقي قال رضي الله عنه الاثر المذكور منقطع وضعيف وليس فيه انه قتله حرابة ر الحديث رواه البيهقى في سننه الكبرى وفي الخلافيات من طريق الشافعي انتهى كلام شيخنا ادام الله الغفع به \*

For Al-'Irāqī's life and works, see Al-Qabasat-Hāwī, vol. i, fol. 102<sup>b</sup>; Tabaqāt by Ibn Qāḍī Shuhbah, fol. 187<sup>b</sup>; Tāj at-Tabaqāt, vol. ix, fol. 76<sup>b</sup>; and Brock., vol. ii, p. 65.

Beginning:—

الحمد لله حمدا يواني نعمه ويكافئ مزيده ... وبعد فهذه اوراق تتضمن ذكر شيعي مما تيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين في مختصر الفروعى للشيخ امام ابي عمرو ابن الحاجب ووفاتهم واعمالهم وبلادهم وشيوخهم ... من تصانيفهم و مناصبهم التي باشروها نالا ذلك من مدارك القاضي عياض وغيرها من التواريخ المشهورة كتاريخ بغداد و دمشق و كتب الحفاظ الذهبي وغير ذلك الخ \*

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hājib at Alexandria as well as the date of compilation of the present work, etc.

The work is arranged under the following main headings:—

1. The Prophets; Muḥammad, Abraham, and Christ, fol. 1<sup>a</sup>.
2. The four Caliphs, fol. 3<sup>a</sup>.
3. The companions of the Prophet, fol. 5<sup>b</sup>.
4. The followers of the companions of the Prophet, fol. 12<sup>a</sup>.
5. The contemporaries and pupils of Imām Mālik, fol. 20<sup>a</sup>.
6. The eminent doctors of the Mālikī school and other learned men, fol. 24<sup>b</sup>.
7. A *Faṣl* dealing with names of persons and titles of the books, referred to in the Jāmi'al-Ummahāt, with regard to the authenticity of which there is some doubt, fol. 36<sup>a</sup>.
8. A biographical account of 'Uṣmān bin 'Umar, called Ibn Hājib, the author of the Jāmi' al-Ummahāt, fol. 43<sup>b</sup>.

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن) says that the present copy was transcribed from the (الدهميني المالكي)

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

## No. 654.

fol. 320; lines 27; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN  
AL-MÎ'AT AŞ-ŞÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah; complete in two separate volumes.

Author: Shihâbaddin Ahmad bin 'Ali bin Muḥammad, known as Ibn Ḥajar al-'Asqalânî شهاب الدين أحمد بن علي بن محمد المعروف بابن حجر العسقلاني (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي يحيي ويميت وله اختلاف الليل والفجر ...  
... اما بعد فهذا تعاليق مفيد جمعت فيه تراجم من كان في المائة الثامنة  
من الهجرة النبوية من ابتداء سنة احدى و سبعمائة الي اخر سنة ثمانى  
مائة من الاعيان والعلماء والملوك والامراء والكتّاب والوزراء والادباء  
والشعراء النج \*

The biographical notices are arranged in strict alphabetical order, beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم العجليي عطيه بن الرعياني. The present volume ends with المكين بن اسمعيل بن عبد الوهاب بن محمد بن عطيه بن المسلم بن رجا النخعي الاسكندراني.

We are told, at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.



The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Waliaddin, No. 2417; Wien, No. 1172; Bûhâr, No. 271; and Râmpâr, p. 635. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 217.

### No. 655.

fol. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with علي بن يونس النوروزي and ending with ابراهيم بن اسد المصري الحنفي.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Alî bin Muḥammad ar-Rifâ'i in Haidarâbâd, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words: يفتى في الأصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

### No. 656.

fol. 158; lines 29; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

دستور الاعلام بمعرفة الاعلام

### DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amirs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdin Muḥammad bin 'Umar bin Muḥammad bin Aḥmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam محمد بن عمر بن محمد بن احمد; القميمي التونسي الشهير بابن عزم; but subsequently additions to it were made by the following scholars:—

1. Qutbaddīn Muḥammad bin Aḥmad al-Makkī an-Nahrawālī (*d.* A.H. 990 = A.D. 1582). For his life and works, see Brock., vol. ii, p. 381; and an-Nūr as-Sâfir, fol. 194<sup>b</sup>.

2. Zaimaddīn bin Muḥammad bin Aḥmad al-Baḥrawī (*d.* A.H. 1102 = A.D. 1691). For his life and works, see Tāj at-Tabaqât, Mujallad xii, part i, fol. 7<sup>b</sup>; Silk ad-Durar, vol. ii, p. 120; and the present work, fol. 19<sup>b</sup>.

3. Ibrâhīm bin Muḥammad bin Kamâladdīn Muḥammad bin Ḥamzah al-Ḥusainī (*d.* A.H. 1120 = A.D. 1708). For his life and works, see Silk ad-Durar, vol. i, p. 22; and Tāj at-Tabaqât, Mujallad xii, part i, fol. 222<sup>b</sup>.

4. Ibrâhīm bin Sulaimân al-Jinīnī (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6; and Taj at-Tabaqât, Mujallad xii, part i, fol. 49<sup>b</sup>.

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnī (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ. In A.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain, and for a long time stayed at Medina, where he studied Ḥadīṣ under Sirâjaddīn 'Umar bin Muḥammad al-Kâzarûnī (*d.* A.H. 865 = A.D. 1461; see Al-Qabas al-Hâvī, vol. ii, fol. 167<sup>a</sup>). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadīṣ under the celebrated traditionist, Ibn Ḥajar al-'Asqalânī (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446, he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd, fol. 248<sup>b</sup> :—

1. الكتاب الجامعة من وفيات اعيان الجامعة و التامة
2. الوافي علي الحقيقة بوفيات الخليفة
3. تقريب المطالب الشاسعة بوفيات المائة التاسعة

The author's main business was copying books and selling them, especially the more popular books of Shaikh Muḥiyaddīn Ibn al-'Arabī (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol. 248<sup>b</sup>.

Beginning :—

الحمد لله الذي تفرد بما ليس لغيره العزة و الغنا الم



The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism* :—

1. الأول في من اشتهر باسم كمالك و الجند و العجائ
2. الثاني فيمن اشتهر بكيفية كالي الاسود وابي داود وابي تمام
3. الثالث فيمن اشتهر بنسب او سبب او لقب كالجموري و الحريري و  
قطرب و كرام النمل \*
4. الرابع فيمن اشتهر بلبن كالبين العربي و ابن الاكفاني
5. الخامس فيمن اشتهر بصاحب كصاحب الكتاب الفلاني و البلدان  
الفلانية \*

For another copy of the work, cf. Berlin, No. 9876. See also Hāj. Khal., vol. iii, p. 225, and Brock., vol. ii, p. 173.

Written in fair Naskh, with the headings in red. Dated, A.H. 1123 = A.D. 1711. Slightly damp-stained.

Scribe : محمد بن عبد اللطيف الحنبلي .

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhāwī's *Aḍ-Ḍaw' al-Lāmī*, and the second, a biographical notice of Ḥamzah bin Aḥmad al-Ḥusainī (*d.* A.H. 874 = A.D. 1469).

The MS. was presented to the library by Dr. 'Aẓīmaddīn Aḥmad of Patna city (in the name of his brother, the late Ḥakīm Fahimaddīn Aḥmad).

### No. 657.

fol. 160 ; lines 25 ; size  $7 \times 5\frac{1}{4}$  ;  $5 \times 2\frac{1}{2}$ .

القبس الحاوي لغررؤء السخاوي

## AL-QABAS AL-ḤĀWĪ LIGURARI ḌAW' AS-SAKHĀWĪ.

An abridgment of As-Sakhāwī's *Aḍ-Ḍaw' al-Lāmī* *Fi A'yān al-Qarn al-Tāsi*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah ; complete in two separate volumes.

Author of the abridgment : Zainaddīn Abū Ḥafṣ 'Umar bin Aḥmad bin 'Alī bin Maḥmūd aḥ-Shammā' al-Aḡarī aḥ-Shāfi'ī al-Ḥalabī زين الدين أبو حفص عمر بن أحمد بن علي بن محمود الشام الأثري

الشافعي الحلبي. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529. See *Dustūr al-ʿIlām*, fol. 73<sup>a</sup>; Hāj. Khal., vol. iv, p. 122; and Brock., vol. ii, p. 304.

Vol. I.

Beginning:—

الحمد لله الذي وفق افوا ما من عبادة إلي اقتفاء اثر افضل عبادة الخ \*

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Ad-Daw' al-Lāmi'* from Jārallāh al-Makki (d. A.H. 954 = A.D. 1547). Some years previously, viz., in A.H. 916 = A.D. 1510, he tells us that he had requested Jārallāh's father, 'Izzaddīn 'Abdal 'Azīz (d. A.H. 921 = A.D. 1515), to show him the afore-said book; but 'Izzaddīn refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddīn drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

- I. Lives of those scholars, who are praised for their vast learning and excellent character.
- II. Lives of those scholars, whose learning is said to be limited.
- III. Shorter notices of scholars, who are referred to disparagingly.
- IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalāladdīn as-Suyūṭī (probably, the *Buḡyat al-Wu'āt*), 'Izzaddīn Ibn Fahd al-Makki's *al-Mu'jam*, and Jārallāh bin 'Izzaddīn's *al-Mu'jam*. The symbols used to distinguish these additions are defined thus:—

واعلم اني اذا نقلت كلام صاحب الاصل علي الترجمة برمته قلت  
انتهى بعرفه و الا قلت انتهى ملخصا ثم ان كان المترجم من مشائخي  
الذين اخذت عنهم ذكوت ما وقع لي معه و ربما زدت في الترجمة من كلام  
شيخنا العلامة جلال الدين السيوطي او من معجم شيخني الحفاظ عزالدين  
بن فهد المكي و كذا من معجم ولده صاحبنا المحدث فخرالدين جلال الله  
حيث أقول قال شيخنا فالمراد الاول او قال شيخني فالثاني المقول او قال  
الثالث جعله من الخيار وربما صرحت باسمائهم و الاول لمراعاة الاختصار \*



The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with *ابراهيم بن احمد الابودري الازهرى*. The present volume ends with the account of *عمر بن خليل ابن الفرس الكندي*.

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:—

هذا آخر ما وجدته بخط مؤلفه ..... وكتبه بيده عبدالرزاق بن محمود الحريري الحلبي الشافعي القادري ..... وكان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادى الاولى سنة اربع عشرة و الف هجرية .

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51<sup>b</sup>, 58<sup>b</sup>, and 155<sup>b</sup>, respectively:—

1. *Shihābaddīn Aḥmad bin Muḥammad bin ‘Uṣmān al-Khalīlī al-Qudṣī* (d. A.H. 805 = A.D. 1402), extracted from *Al-Uns al-Jalīl*.
2. *Shihābaddīn Aḥmad ar-Ramlī* (d. A.H. 957 = A.D. 1550), extracted from the *Nuskhat al-Wujūd*.
3. *Ṣā’inaddīn ‘Alī al-Isfahānī* (d. A.H. 835 = A.D. 1432). No reference is given for this notice.

### No. 658.

foll. 130 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *عمر بن رسلان البلقيني*.

A note by the scribe in the margin of the last folio runs thus:—

اقول و بالله التوفيق هذا اخر ما وجدته بكتابة ورق من المسودة بخط المؤلف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المؤلف رحمه الله تعالى لم يكمل المبيضة لكن المسودة تامة بخطه .



The present copy is defective after fol. 121<sup>a</sup>, and the notices (arranged alphabetically under proper names) are wanting after the account of Mūsā bin Ahmad as-Subkī, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122<sup>a</sup> to 125<sup>b</sup>, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Naskh, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe: عبد الرزاق بن أحمد الحوريزي العلوي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22<sup>b</sup>, 55<sup>a</sup>, 87<sup>b</sup>, 119<sup>a</sup>, 119<sup>b</sup>, 122<sup>a</sup> and 125<sup>b</sup>, respectively:—

1. Shamsaddin Muḥammad bin Ibrāhīm ash-Shirwānī (d. A.H. 873 = A.D. 1468), from the Tārīkh Ibn 'Iyās.

2. Muḥammad bin Ḥasan bin 'Alī al-Baijūrī (d. A.H. 822 = A.D. 1419). No reference is given for this notice.

3. As-Sayyid as-b-Sharīf al-Jurjānī (d. A.H. 838 = A.D. 1435), from the Maṭla'as-Sa'dain.

4. Muḥammad Faṣīḥaddin (d. A.H. 837 = A.D. 1434), from the Maṭla'as-Sa'dain.

5. Muḥammad Faṣīḥaddin an-Nizāmī (d. A.H. 919 = A.D. 1513), from the Ḥabīb as-Siyar.

6. Sa'daddin Mas'ūd at-Taftāzānī (d. A.H. 916 = A.D. 1510), from the Ḥabīb as-Siyar.

7. Abū Bakr bin 'Abdallāh al-'Aidarūs (d. A.H. 914 = A.D. 1508), from the Tārīkh al-Yaman.

### No. 659.

fol. 245; lines 23; size 10½ × 6½; 7½ × 4½.

النور السافر في اخبار القرن العاشر

## AN-NŪR AS-SÂFIR FÎ AKḤBAR AL-QARN AL-ÂSHIR.

A work containing biographical notices of eminent scholars and Sûfis of the 10th century of the Hijrah, arranged chronologically.

Author: Muḥiyaddin Abū Bakr 'Abdalqādir bin Shaikh bin 'Abdallāh bin Shaikh bin 'Abdallāh bin al-'Aidarūs al-'Alawī Ma'ī al-dīn Abū Bakr 'Abd alqādir bin Shaikh bin 'Abdallāh bin al-'Aidarūs al-'Alawī. The author, who belonged to the well-known Al-'Aidarūs

family of Yaman, was born at Aḥmadābād (Gujarāt) on Thursday, the 20th Rabi' I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (fol. 170<sup>a</sup>–175<sup>a</sup>); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419:—

1. العدائق الخضرة في القترحات القدوسية في الغرة العبدوسية.  
 2. سيرة النبي عليه السلام واصحابه العشرة  
 3. نموذج اللطيف في اهل بدر  
 4. العواشي الرشيدة علي العروة الوثقة.  
 5. الشرف  
 6. عقد الآل بفضائل  
 7. الجوهر المتلالي في كلام الشيخ عبد الله في الغزالي  
 8. بغية المستفيد بشرح تحفة المريد  
 9. خدمة السادة بني علوي  
 10. شرح علي قصيدة الشيخ ابي العبدوس  
 11. الروع الارض والغرض  
 12. شرح تحفة العرفاء  
 13. انعاف اخوان الصفاء بشرح تحفة العرفاء  
 14. في مناقب الولي عمر بن محمد حسين

He died at Aḥmadābād in A.H. 1038 = A.D. 1628. See 'Iqd al-Jawāhir, fol. 124<sup>a</sup>; Khulāṣat al-Aṣar, vol. ii, p. 440; Tāj at-Ṭabaqāt, vol. xi, fol. 71<sup>a</sup>; Al-Maṣḥra' ar-Rawi, vol. ii, part i, fol. 283<sup>b</sup>.

Beginning:—

الحمد لله رب العالمين ..... وبعد فهذا النموذج لطيف و عنوان شريف  
 ذكرت فيه وفيات من ظفرت بتاريخ وفاته ممن مات في هذا القرن الذي  
 اوله احدي و تسعمائة ختم بالحسني من سائر العلماء و الصلحاء الخ \*

The work was completed at Aḥmadābād on the 12th Rabi' II, A.H. 1012 = A.D. 1603, as stated in the following colophon:—

وقع الفراغ من تأليف هذا التاريخ اللطيف في يوم الجمعة ثاني  
 عشر شهر ربيع الثاني سنة اثني عشر بعد ألف \*

For other copies see Br. Mus., No. 937; Būhār, No. 273; and Rāmpūr, p. 650. See also Brock., vol. ii, p. 418; and Hāj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders. Dated, A.H. 1113 = A.D. 1702.

Scribe: محمد بن علي الهندوان باعلوي.

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawāhir wa'd-Durar of Ash-Shillī.

The title-page also contains a seal and signature of one Muḥammad bin 'Abdallāh al-Lahidī al-Aḥmadī al-Anṣārī ash-Shāfi'i, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallāh bin Sayyid



'Aidārūs bin 'Alī bin Abī Bakr al-'Alawī al-Husainī, who tells us that he purchased the present MS. at Shāhjahānābād (Delhi) on the 20th Rabi' I, A.H. 1150 = A.D. 1737.

No. 660.

fol. 267; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

عقد الجواهر والدرر في اخبار القرن العادي عشر

'IQD AL-JAWĀHIR WA'D-DURAR FĪ  
AKHBĀR AL-QARN AL-ḤĀDĪ  
'ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A.H. 1001 to A.H. 1093, arranged chronologically.

Author: Jamāladdin Abū 'Alawī Muḥammad bin Abī Bakr bin Aḥmad ash-Shillī-al-Ḥaḍramī ابو علوي محمد بن ابي بكر بن احمد الشلي. He was born at Tarim (a town in the province of Ḥaḍramaut), in the middle of Sha'bān, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Ḥaramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the *Khulāṣat al-Aṣar* (vol. iii, p. 336):—

1. رسالة في علم المعجب 2. رسالة في علم البقائ 3. رسالة في الفنظر
4. رسالة في معرفة اتفاق المطالع واختلافها 5. رسالة في معرفة ظل الزوال
6. المنحة المكية 7. شرح جمع الجوامع للسيوطي 8. رسالة في الاضطراب
- \* شرح مختصر الرحبية

He died at Mecca, in A.H. 1093 = A.D. 1682. See *Khulāṣat al-Aṣar*, vol. iii, p. 336; and *Tāj at-Ṭabaqāt*, vol. xi, fol. 249<sup>b</sup>.

Beginning:—

بالحمد لله الذي انشأ الموجودات بقدرته الخ

For other copies see Br. Mus., No. 938; and Rāmpūr, p. 641. See also Brock., vol. ii, p. 383.



Written in ordinary Naskh, with many lacunæ and blank spaces.  
Dated, A.H. 1313 = A.D. 1895.

Scribe : عبد الله بن صالح بن عبود .

No. 661.

fol. 279, lines 23 ; size  $13\frac{1}{2} \times 9\frac{1}{2}$  ;  $6\frac{1}{2} \times 5\frac{1}{2}$ .

خلاصة الأثر في أعيان القرن الحادي عشر

**KHULĀṢAT AL-AṢAR FĪ A'YÂN AL-  
QARN AL-HĀDĪ 'ASHAR.**

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah ; complete in four volumes.

Author : Muḥammad Amin bin Faḍlallāh al-Muḥibbi محمد أمين بن فضل الله المحبي . He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Aminiyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol. iv, p. 86 :—

3. كتاب امالي . 2. قصد السبيل فيما في لغة العرب من الدخيل .  
الناموس علي القاموس .

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silkad-Durar, vol. iv, p. 86 ; and Tāj at-Ṭabaqāt, vol. xii, part i, fol. 66<sup>b</sup>.

Vol. I.

Beginning :—

يا من احصى بلطفه الخلائق عددا الخ

The present volume ends with the account of الحسن بن ابي بكر بن سالم بن عبد الله بن عبد الرحمن السقاف .

Copies : Berlin, No. 9893 ; Ref., No. 369 ; Paris, No. 2083 ; Wien, No. 1192 ; Br. Mus., Nos. 1304/5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafā al-Wahbī in Egypt, A.H. 1284.

## No. 662.

fol. 276 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with حسن بن نهي and ending with المذا عبد الكريم .

## No. 663.

fol. 278 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with عبد الكريم بن محمد and ending with محمد بن عبد الرحيم بن محمد قاضي العسكر سنان .

## No. 664.

fol. 301 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with محمد بن يوسف الرختي القدسي and ending with عبد العزيز الذهالي .

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

fol. 320; lines 26-30; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $13 \times 8\frac{1}{2}$ .

تاج الطبقات

## TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muḥammad, companions of the Prophet, saints, Ṣūfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muḥammad Amin bin Muḥammad as-Ṣāliḥ an-Naqshbandî al-Kurdî al-Ayyûbî محمد أمين بن محمد الصالح النقشبندی الكردي الأيوبي. Our author traces his genealogy from Sulṭân Ṣalâḥaddin Yûsuf al-Ayyûbî, the celebrated Saladin (A.H. 564-589 = A.D. 1169-1193). He also mentions that Ḥasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Ḥasan bin Mûsâ, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345.

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A.H. 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A.H.

The full title of the work, as given in the preface, is as follows:—تاج طبقات الأولياء والعلماء العاملين.

Vol. I, part 1.

Beginning:—

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمي

التم •

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب اهل البادية والزارعين.



2. An astrological work, entitled *قوة الجنان في اخراج صغير الانسان*.
3. An Arabic translation of a Turkish work, entitled *ايضاح التعليلات في ترجمة الغيالات*.
4. An Arabic translation of another Turkish work, entitled *ترجمة سياحت نامه ابراز يلية*, being an account of 'Abdarrahmān Āfindi's journey to Brazil (South America).
5. A daily note-book, or *روز نامه*.

He tells us further that he was actually engaged in the compilation of a detailed work on Şūfism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:—

1. *Al-Istī'āb*, by Ibn 'Abdalbarr (No. 692 below).
2. *Al-Isābah*, by Ibn Hajar al-'Asqalānī (717 below).
3. *Usd al-Gobah*, by 'Izzaddīn Ibn al-Aṣīr (No. 702, below).
4. *Ṭabaqāt al-Kubrā*, by As-Suyūṭī (*d.* A.H. 911 = A.D. 1505).
5. *Silk al-Durar*, by Muḥammad Khalīl al-Murādī (*d.* A.H. 1206 = A.D. 1791).
6. *Khulīṣat al-Aṣar*, by Al-Muḥibbī (No. 661 above).
7. *An-Nūr as-Sifir*, by 'Abdal Qādir al-'Alawī (No. 659 above).
8. *Aḍ-Ḍaw' al-Lāmi'*, by As-Sakḥāwī (*d.* A.H. 902 = A.D. 1497).
9. *Ad-Durar al-Kāminah*, by Ibn Hajar al-'Asqalānī (No. 654 above).
10. *Lawāiqh al-Anwār*, by Ash-Sha'rānī (No. 753 below).
11. *Al-Jawāhir al-Muḍīyah*, by Muḥiyaddīn al-Qurashī (No. 758 below).
12. *Ṭabaqāt an-Naḥwiyyin*, by As-Suyūṭī (No. 788 below).
13. *Nafahāt al-Uns*, by 'Abdarrahmān Jāmī (*d.* A.H. 898 = A.D. 1492).
14. *Ar-Risālat al-Qushairiyah*, by Abū'l-Qāsim al-Qushairī (*d.* A.H. 465 = A.D. 1074).
15. *Sharḥ ar-Risālat al-Qushairiyah*, by Zakariyā al-Anṣārī (*d.* A.H. 926 = A.D. 1520).
16. *Ash-Shaqā'iq an-Nu'māniyah*, by Tāshkūprizādah (*d.* A.H. 968 = A.D. 1560).
17. *Dail ash-Shaqā'iq an-Nu'māniyah*, by 'Ashiq Bābā (*d.* A.H. 979 = A.D. 1571).
18. *Nafḥ at-Tih*, by Al-Maqqarī (*d.* A.H. 1041 = A.D. 1632).
19. *Ṭabaqāt al-Ḥanābilah*, by Ibn Rajab (No. 779 below).

20. *As-Suḥub al-Wābilah*, by An-Najdī (No. 785 below).
21. *Ṭabaqāt ash-Shāfi'iyah*.
22. *Ṭabaqāt al-Huffāz*, by Aḍ-Ḍahabī (No. 707 below).
23. *At-Tāriḫ al-Kāmil*, by Ibn al-Aṣīr (*d.* A.H. 630 = A.D. 1232).
24. *Wafayāt al-A'yān*, by Ibn Khallikān (No. 649 above).
25. *Subḥat al-Marjān*, by Āzād Bilgīrāmī (No. 810 below).
26. *Aḫbār ad-Duwal*, by Aḥmad al-Qarāmānī (*d.* A.H. 1019 = A.D. 1611).
27. *Tāriḫ Ḥamāt* (see Hāj. Khal., vol. ii, p. 127).
28. *'Ajrīb al-Aṣār*, by Al-Jabartī (*d.* A.H. 1240 = A.D. 1825).
29. *Kitāb al-Khiṭaṭ wal-Aṣār*, by Al-Maqrīzī (*d.* A.H. 845 = A.D. 1442).
30. *Sharḥ al-Mawāhib al-Ladunīyah*, by Az-Zarqānī (*d.* A.H. 1122 = A.D. 1710).
31. *Kitāb aṣ-Ṣilah*, by Ibn Bashkuwāl al-Qurṭubī (*d.* A.H. 578 = A.D. 1183).
32. *Takmilat aṣ-Ṣilah*, by Ibn al-'Abbār al-Qudā'ī (*d.* A.H. 658 = A.D. 1260).
33. *Al-Iḥāṭah fī Tāriḫ Ġarnāṭah*, by Ibn al-Khaṭīb al-Qurṭubī (*d.* A.H. 776 = A.D. 1374).
34. *Mal' al-'Aibah*, by Ibn Rushaid al-Fihri (*d.* A.H. 721 = A.D. 1321).
35. *Ṭabaqāt al-Qurrā'*, by Aḍ-Ḍahabī (No. 757 below).
36. *Inbā' al-Ġumr bi 'Abnā' al-'Umr*, by Ibn Ḥajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449).
37. *Al-Kawākib ad-Durriyah*, by 'Abdarra'ūf al-Munāwī (*d.* A.H. 1031 = A.D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of اعام النبیین و سید المرسلین ..... محمد and ending with that of امام الائمة و اشرف هذه بن عبد الله بن عبد المطلب الامة سيدنا نوح بن الحارث.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muḥammad bin 'Abdallāh al-Manṣūrī, is prefixed to each part.

## No. 666.

fol. 340; lines and size same as above.

The Same.

Vol. I, part 2.

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of *عبد الله القرشي* and ending with that of *عنبه بن ابي سفيان*.

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## No. 667.

fol. 340; lines and size same as above.

The Same.

Vol. I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of *عملة بن مخلد* and ending with that of *احنف بن قيس*.

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## No. 668.

fol. 307; lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100.

Beginning with the account of *عدي بن حاتم الطائي* and ending with that of *عبد الرحمن بن موعمل*.



## No. 669.

fol. 356; lines and size same as above.

The Same.

Vol. II, part 1.

The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of *سيدنا عمر بن عبد العزيز* and ending with that of *الاعظم النعمان بن ثابت بن النعمان ابو حنيفة*.

## No. 670.

fol. 220; lines and size same as above.

The Same.

Vol. II, part 2.

The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of *الشيخ محمد بن اسحاق* and ending with that of *الشيخ ابو علي بن عبد الله الكوفي*.

## No. 671.

fol. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of *الشيخ ابو سليمان البصري* and ending with that of *ابو مليحة سبار بن حاتم البصري*.

## No. 672.

fol. 350; lines and size same as above.

The Same.

Vol. III, part 1.

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of الشيخ حبيب بن الوليد بن حبيب and ending with that of الشيخ ابو الفيض ثوبان بن ابراهيم.

## No. 673.

fol. 349; lines and size same as above.

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of الشيخ ابو تراب عسكر بن حصين النخعي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابو سعيد الغيايوزي.

## No. 674.

fol. 350; lines and size same as above.

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of الشيخ احمد بن اسحاق العميري and ending with that of الشيخ محمد بن حبيب بن امة بن عمرو.

## No. 675.

fol. 454; lines and size same as above.

The Same.

Vol. IV, part 2.

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of الشيخ أبو عبد الله محمد بن أحمد بن الشيخ المعتمد بن محمد بن محمد بن مكحول النسفي and ending with that of محمد بن أحمد بن محمد بن مكحول النسفي.

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## No. 676.

fol. 247; lines and size same as above.

The Same.

Vol. V, part 2.

The second part of the fifth *Mujallad*, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of الشيخ محمد بن هبة الله أبو الحسن الرزاق and ending with that of الشيخ محمود بن هبة الله الراشد.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A.H. 401 to 469, is wanting.

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## No. 677.

fol. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of الشيخ سليمان بن الخراساني and ending with that of الشيخ الحسن بن علي بن هشام اللؤلؤي.

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## No. 678.

fol. 332; lines and size same as above

The Same.

Vol. VI, part 2.

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ علي بن موجود بن العين بن الشيخ أبو الفتوح أسعد بن أبي and ending with that of الشيخ محمد بن إبراهيم المضايل محمود بن خلف بن أحمد العجلي.

## No. 679.

fol. 240; lines and size same as above.

The Same.

Vol. VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658.

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف بن الشيخ محمد بن الأشيبلي and ending abruptly in the middle of the life of الشيخ أحمد بن عبد الله بن عيسى بن أبي الرجال أحمد بن علي البونيني.

## No. 680.

fol. 222; lines and size same as above.

The Same.

Vol. VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن أحمد بن عبد الله بن عيسى البونيني and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر الرعياني.

It may be noticed here that the account of الشيخ عبد الوهاب الرعياني remains unfinished.

## No. 681.

fol. 301; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with *عبد الرحيم الدمشقي* and ending with *علي بن ابي بكر بن عبد الرحمن*.

## No. 682.

fol. 359; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of *علي بن سبيد القطب الا واحد* and ending with that of *علي بن ابي بكر بن عبد الرحمن*.

## No. 683.

fol. 302; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of *علي بن ابي بكر بن عبد الرحمن* and ending with that of *علي بن ابي بكر بن عبد الرحمن*.

## No. 684.

fol. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد الشيخ محمد بن أبي السرور محمد بن أبي السرور العجازي سلطان الحنبلي.

## No. 685.

fol. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of يوهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابوالعزم بن محمد المعروف بابن سفر الحنبلي.

## No. 686.

fol. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنبلي البقاصي and ending with that of نجم الدين بن صالح بن أحمد بن محمد بن صالح بن محمد بن عبد الله القبر تاشي.

The colophon runs thus:—

قدّم بحمد الله وحسن توفيقه وعنايته و ذلك الجزء الثاني من القرن الثاني عشر و الحمد لله علي البده و الختام و كان الفراغ من



تسويده عصر يوم السبت الحادي والعشرين من شهر رمضان المبارك  
سنة تسع و تسعين و مائتين و الف من سنة الهجرة الشريفة النبوية علي  
صاحبها افضل الصلاة و اشرف التحيات و ازكي التسليمات اللهم و فق  
لتأليف القرن الثالث عشر علي الوجه المطلوب بفضلك و منك و كرمك \*

All the volumes are written in a hasty Naskh.

Dated. A.H. 1299 = A.D. 1882.

## COMPANIONS AND TRADITIONISTS.

No. 687.

fol. 56; lines 24; size 9 × 6; 7 × 5.

[ كِتَاب فِي أَسْمَاءِ الرِّجَالِ ]

(KITĀB FĪ ASMĀ' AR-RIJĀL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name.

In an endorsement in the margin of fol. 1<sup>a</sup>, the work is said to be a fragment of *Al-Mu'talif wa'l-Mukhtalif*, by 'Abdalḡani al-Azdi (*d.* A.H. 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imām Al-Bukhārī (*d.* A.H. 256 = A.D. 870). All the statements made in the work have been narrated directly from those *Shāikhs* from whom, as we are told by Aḡ-Ḍahabī and Al-'Iḡlawnī, Imām Bukhārī received traditions, and who flourished long before the afore-said 'Abdalḡani al-Azdi; for instance, Abū 'Aḡsim (*d.* A.H. 212 = A.D. 827), Abū Nu'aim (*d.* A.H. 219 = A.D. 834), Ādam bin Abī Iyās (*d.* A.H. 220 = A.D. 835), and Ismā'īl bin Abī Uwais (*d.* A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol. 44<sup>b</sup>, where biographical accounts of Ḥarām bin Ḥakīm and Ḥarām bin Mu'āwiyah are given, the writer says that Bukhārī (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرام بن حكيم و حرام بن معوية هما رجل واحد و وهم البخاري في  
اخراجهما اثنتين \*

We learn from Hâj. Khal., vol. ii, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists; the first a large work, entitled *At-Târikh al-Kabîr*; the second, a work of medium size, entitled *At-Târikh al-Awsat*; and the third, a shorter work, entitled *At-Târikh as-Ṣagîr* (see No. 688 below). The present MS. is possibly a fragment either of *At-Târikh al-Kabîr* or *At-Târikh al-Awsat*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:—

قال لي ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر  
..... لمن شهد بدرا فوجدتهم مائة رجل لكل رجل مائة دينار و كان  
عثمان بن عفان فيهم فاخذها الي \*

The first complete notice relates to the account of محمد بن عبد الواحد بن ابي حزم القطعي. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first.

The MS. breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

### No. 688.

fol. 175; lines 13; size  $12\frac{1}{2} \times 9$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

التاريخ الصغير

### AT-TÂRĪKH AṢ-ṢAGĪR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abū 'Abdallāh Muḥammad bin Ismā'il al-Bukhārî al-Ju'fî ابو عبد الله محمد بن اسمعيل البخاري الجعفي (*d.* A.H. 256 = A.D. 870). For his life, see Lib. Cat., vol. v, part i, No. 129.



Beginning:—

أخبرنا أبو ذر عبد بن أحمد بن محمد الهروي ..... قال حدثنا محمد بن اسمعيل ..... كتاب المختصر من تاريخ النبي صلى الله عليه وسلم والمهاجرين والانصار وطبقات التابعين لهم باحسان ومن بعد هم الخ •

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623; Bûhâr No. 221; and Hâj. Khal., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

### No. 689.

fol. 325; lines 22; size  $13\frac{1}{4} \times 8$ ;  $10 \times 5\frac{1}{4}$ .

(A MS. containing two separate works, bound together.)

fol. 1-102<sup>a</sup>.

#### I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

fol. 105<sup>a</sup>-325.

#### II.

اسماء رجال الصحيحين

### ASMÂ' RIJÂL AŞ-ŞAḤĪḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Ṣaḥīḥ Bukhārī and the Ṣaḥīḥ Muslim.

Author: Abû'l-Faḍl Muḥammad bin Ṭāḥir bin 'Alī al-Maqdisi. أبو الفضل محمد بن طاهر بن علي المقدسي.

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Bagdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taḍkirat al-Ḥuffâz, vol. iv, p. 39.

Beginning:—

قال الحفاظ أبو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال الخ •



The work contains biographical notices of those traditionists who are mentioned in the *Ṣaḥīḥ* Bukhārī and the *Ṣaḥīḥ* Muslim, and accounts of whom were subsequently given in two separate works, viz., *أسماء رجال صحيح البخاري* by Abū Naṣr Aḥmad bin Muḥammad al-Kalābādī (d. A.H. 398 = A.D. 1007) and *أسماء رجال صحيح مسلم*, by Abū Bakr Aḥmad bin 'Alī al-Iṣfahānī (d. A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Hāḡ. Khal., vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll. 103<sup>a</sup>-104<sup>b</sup> are blank.

Dated, A.H. 1315 = A.D. 1898.

### No. 690.

foll. 36; lines 19; size 8 × 7; 6½ × 4.

### كتاب الضعفاء الصغير

### KITĀB AD-DU'AFĀ' AṢ-ṢAGĪR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abū 'Abdallāh Muḥammad bin al-Bukhārī al-Ju'fī أبو عبد الله محمد بن اسمعيل البخاري الجعفي (d. A.H. 256 = A.D. 870). See Lib. Cat., vol. v, part i, No. 129.

Beginning:—

أخبرنا الشيخ أبو علي الحسن بن أحمد الحداد المقرئ قراءة عليه  
و أنا اسمع في شهر الله الأم رجب سنة تسع و خمس مائة أنبأ أبو نعيم  
أحمد بن عبد الله بن أحمد بن اسحاق التحاظ ببسط محمد بن يوسف  
ابن الصوفي قراءة عليه في ذي الحجة سنة ست و عشرين و اربعمائة  
أنبأ أبو أحمد محمد بن أحمد بن الغطريف الرناطلي بجرجان قال قرأت  
على آدم بن موسى الجوزي ثنا أبو عبد الله محمد بن اسمعيل البخاري  
باب الالف إبراهيم بن اسمعيل بن مجمع بن جارية الانصاري نروي عنه  
و هو كثير الهمم النح •

Besides the present work, Imām Bukhārī wrote another biographical dictionary of the unreliable traditionists, entitled *Kitāb ad-Du'afā' al-Kabīr*. See Hāḡ. Khal., vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4\frac{1}{2}$ .

كتاب المنفردات و الوحدان

KITÂB AL-MUNFARIDÂT  
WAL-WUHDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Hadîṣ to one single person.

Author: Abû'l-Ḥusain Muslim bin al-Ḥajjâj al-Qushairî أبو الحسين مسلم بن الحجاج القشيري (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188.

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندي بقرأتي عليه  
بفيساپور ..... قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول  
تسمية من روي عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله  
عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد منهم الا واحد من  
مشهور التابعين لا ثاني في الرواية عنه الخ \*

A copy of the work is noticed in Aṣafiyyah, p. 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size  $13\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-AṢḤÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.



Author: Abū 'Umar Yūsuf bin 'Abdallāh bin Muḥammad bin 'Abdalbarr an-Namari al-Qurṭubī أبو عمر يوسف بن عبد الله بن محمد بن عبد البَر النمري القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabi' II, A.H. 368 = A.D. 978. He held the post of Qāḍī of Lisbon, and died at the age of 95 in Shāṭibah, on the 30th Rabi' II, A.H. 463 = A.D. 1071. For his life, see *Taḍkirat al-Ḥuffāz*, vol. iii, p. 324; *Al-Ansāb* by As-Sam'ānī, fol. 447<sup>a</sup>; *Ithāf an-Nubalā'*, p. 442; and *Ibn Khallikān* (De Slane's translation), vol. iv, p. 398.

## Vol. I.

Beginning:—

قال ..... الحمد لله رب العالمين جامع الاولين و الآخرين النعم

The present volume ends abruptly in the middle of the account of الحسين بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamidīyah, No. 202; Ayā Šūfiyah, No. 453; Köpr., Nos. 238-241; Bashīr Āgā, No. 85; Calcutta Madrasah, p. 42; Būhār, No. 228; and Rāmpūr, p. 133. See also Ḥāf. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Ḥaidarābād (Deccan), A.H. 1318.

## No. 693.

fol. 152; lines and size same as above.

The Same.

## Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسين بن علي بن ابي طالب and ending with that of كداد الايادي ظبيان بن كداد.

## No. 694.

fol. 205; lines and size same as above.

The Same.

## Vol. III.

The third volume of the same work, beginning with the account of تيس بن الحسين and ending with that of قعانه ابوبكر الصديق الحارثي.



## No. 695.

fol. 171 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of *غالب بن عبد الله*. The alphabetical series of proper names ends on fol. 166<sup>b</sup>, with *بربوع الجبني*. There follows the *كتاب الكنى*, containing the accounts of those who are known by their *Kunya*, arranged also alphabetically. The volume ends abruptly in the middle of the account of *ابو ايمية المغزومي*.

## No. 696.

fol. 167 ; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of *ابو ايمية المغزومي*. The *Kunya* end on fol. 87<sup>b</sup>, with *ابو يزيد*. There follows the *كتاب النساء*, a chapter containing notices of the female companions of the Prophet, beginning with *ام اروي بنت عبد المطلب* and ending with *ام ورقه*.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

## No. 697.

fol. 188 ; lines 17 ; size  $8 \times 5\frac{1}{2}$  ;  $5 \times 3$ .

تَقْيِيدُ الْمُهْمَلِ وَتَمْيِيزُ الْمَشْكَلِ

TAQYÏD AL-MUHMAL WA TAMYÏZ  
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunya* mentioned in the *Al-Jâmi' as-Şaḥîḥ* of Imâm Bukhârî and in the *Al-Jâmi' as-Şaḥîḥ* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abū 'Alī al-Ḥusain bin Muḥammad bin Aḥmad al-Gassānī al-Jaiyānī الجباني الجباني أبو علي الحسين بن محمد بن أحمد الغساني.

The author, Al-Jaiyānī, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Ḥadīṣ in the famous Cordova University, and died on the 12th of Sha'bān, A.H. 498 = A.D. 1105. See Taḍkirat al-Ḥuffāẓ, vol. iv, p. 31; and Ibn Khallikān (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ..... وبعد يرحمك الله  
فإنك سألتني أن أجمع لك ما اشتبه عليك مما يأتلف خطه و يخالف  
لفظه من أسماء الرواة و كذاهم وانسابهم من الصحابة والتابعين ومن بعدهم  
من الخلفاء ممن ذكر في الكتابين الصعيحين الخ •

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of ابن اشكاب.

A copy of the work has been described in Berlin, No. 10161. See also Hāj. Khāl., vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

### No. 698.

fol. 203; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

الكمال في أسماء الرجال

## AL-KAMĀL FĪ ASMĀ' AR-RIJĀL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Ḥadīṣ.

Author: Taqīddīn 'Abdalḡanī bin 'Abdalwāḥid bin Surūr al-Jammā'īlī al-Maqdisī الجبلي الجبلي تقي الدين عبد الوهيد بن سرور الواحد بن سروز الجبلي. He was born at Jammā'il (a village in the vicinity of Nābulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus, Bagdād, Egypt, Hamadān, Isfahān and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,



and heard traditions from the greatest traditionist of the age, Hāfiẓ Aḥmad bin Muḥammad as-Silafī (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Ḥadīṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabi' I, A.H. 600 = A.D. 1203. See *Tadkirat al-Ḥuffāz*, vol. iv, p. 165; *Ithāf an-Nubalā'*, p. 302; and *Tabaqāt al-Ḥanābilah* by Ibn Rajab, vol. ii, fol. 15<sup>b</sup>.

Beginning:—

الحمد لله علي جميع نعمه عدد خلقه و كلمه حمدا يوجب المريد  
من فضله و كرمه الخ \*

According to the *Tadkirat al-Ḥuffāz*, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of *اسباط ابي البع البصري*.

The work was finally arranged by the author's son, Jamāladdin Abū Mūsā 'Abdallāh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال ..... تأليف الشيخ الامام  
تقي الدين ابي محمد عبد الغني بن عبد الواحد بن علي بن سرور  
المقدسي ترتيب ولده الحافظ جمال الدين ابي موسى عبد الله رحمهما الله  
تعالى \*

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Hāj. Khal., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawī (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.



## No. 699.

fol. 226; lines 21; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

تهذيب الكمال

## TAHDÏB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1<sup>a</sup> it is said to be *Tahdîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalġanî al-Maqdisî's *Al-Kamâl* (No. 698 above).

Author: Jamâladdîn Abû'l-Ĥajjâj Yûsuf bin 'Abdarrahmân al-Mizzî جمال الدين أبوالحجاج يوسف بن عبد الرحمن المزي (d. A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

The MS. begins abruptly with the account of معاذ بن عشاء and breaks off in the account of عبيدة الشيباني.

We learn from Ĥâf. Khal., vol. v, p. 240, that Al-Mizzî left this work incomplete; and that it was subsequently continued by 'Alâ'-addîn Muġaltâ'i bin Qiliġ, who divided it into thirteen volumes. Muġaltâ'i was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 299<sup>a</sup>.

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089-91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamidiyah, No. 226; Kôpr., No. 272; and Âsafiyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muġammad bin Maġmûd bin al-Ĥasan bin an-Najjâr al-Baġdâdî (d. A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskh, with the headings always in red.

There are several marginal notes by Muġammad bin Ibrâġim bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Ad-Dahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93<sup>b</sup>; and Taġkirat al-Ĥuffâz vol. iv, p. 294.

## No. 700.

fol. 166; lines 20; size  $10 \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 5\frac{1}{4}$ .

الكاشف في معرفة اسياء الرجال

AL-KĀSHIF FĪ MA'RIFAT ASMĀ'  
AR-RIJĀL.

An old and exceedingly valuable copy of *Al-Kāshif*, an abridgment of Al-Mizzī's *Tahdīb al-Kamāl* (No. 699 above), by Shamsaddīn Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uḡmān bin Qā'imāz ad-Dahabī, شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز الذهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabi' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijāz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Tabaqāt al-Kubrā* by As-Subkī, vol. vii, fol. 4<sup>b</sup>; *Tabaqāt* by Al-Isnawī fol. 101<sup>b</sup>; *Tabaqāt* by Ibn Qāḍī Shuhbah, fol. 145<sup>a</sup>; *Mir'āt Al-Janān*, fol. 458<sup>b</sup>; *Ad-Durar al-Kāminah*, vol. ii, fol. 109<sup>a</sup>; *Muntakhab as-Sulūk*, fol. 38<sup>b</sup>; *Dustūr al-I'lām*, fol. 50<sup>b</sup>; and Brock., vol. ii, p. 46.

Beginning:—

الحمد لله والشكر لله ..... يقول محمد بن أحمد بن الذهبي  
سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السفن  
الأربعة مقتضب من تهذيب الكمال لشيخنا الحافظ المزي النج \*

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrāhīm al-Mawṣilī.

For other copies see Cairo, vol. i, p. 242; Kōpr., No. 386; Escur., No. 1779; Āṣafiyyah, p. 786; Būhār, No. 232; and Rāmpūr, p. 138. See also Hāj. Kḥal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abū'l-Faṭḥ as-Subkī, as stated in the following colophon:—

وقع فراغ أبي الفتح السبكي نفعه الله من كتابته في الثاني والعشرين  
الرجب الفرد سنة ثلاث و ثلثين و سبعمائة \*



The scribe, Abū'l-Faṭḥ, whose full name was Taqīaddīn Muḥammad bin 'Abdallāṭif as-Subkī, was born in the month of Rabī' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Dū'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see *Ad-Durar Al-Kāminah*, vol. ii, fol. 166<sup>b</sup>; *Ṭabaqāt* by Al-Isnawī, fol. 129<sup>a</sup>; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 146<sup>a</sup>; *Ṭabaqāt al-Kubrā* by As-Subkī, vol. vii, fol. 29<sup>a</sup>; *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 150<sup>a</sup>; and *Mir'āt al-Janān*, fol. 458<sup>a</sup>.

Written on thick creamy paper, in beautiful Naskḥ, with marginal notes and emendations.

Foll. 40-49, are of paper of a reddish tint. Foll. 94-99 and 150 are seriously water-stained.

The title-page bears the seal and signature of Abū Bakr 'Abdallāh, a teacher of the Madrasah Aṣ-Ṣadr al-'Āli (مدرسة الصدر العالي) at Qandiyah, dated A.H. 1179 = A.D. 1765.

### No. 701.

fol. 249; lines 27; size 10 × 6; 8 × 4½.

### تَقْرِيبُ التَّهْدِيبِ

### TAQRĪB AT-TAHDĪB.

The well-known biographical dictionary of the traditionists, compiled by Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī بن أحمد بن علي بن هجر الأسقلاني (*d.* A.H. 852 = A.D. 1449). See *Lib. Cat.*, vol. v, part i, No. 159.

Ibn Ḥajar Al-'Asqalānī first abridged Al-Mizzī's *Tahdīb al-Kamāl* (No. 699 above) in a work entitled *Tahdīb at-Tahdīb*. He then abridged this latter work in a more concise form, entitling it *Taqrīb at-Tahdīb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه علي بعض درجات ... إما بعد فاني  
لما فرغت من تهذيب تهذيب الكمال في أسماء الرجال الذي جمعت فيه  
مقصود التهذيب لحافظ عصره أبي الكعجاك الدوزي الخ \*

The contents of the present work have been described in *Berlin*, Nos. 9954-5. See also *Cairo*, vol. i, p. 232; *Āṣafiyah*, p. 776; *Rāmpūr*, p. 136; and *Brock.*, vol. i, p. 360. In *Hāj. Khal.*, vol. v, p. 243,



it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرغت من تعليقه يوم الأربعاء اربع عشر جمادى الآخرة  
سنة ٨٢٤ \*

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238-249 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end:—

بلغت بالمقابلة بوسع الطاقة والامكان بعون عناية الرحمان من مبدئه و  
مختومه في مكة المعظمة نجاة بيت الله زادها الله شرفا وتعظيما ... كتبه  
الفقيه المذنب جلال [بن] شيخ عبد الملك الشهير بالمتقي عفي عنه \*

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz., in A.H. 1271, A.H. 1290 and A.H. 1308.

### No. 702.

fol. 256; lines 27; size  $14 \times 9\frac{1}{4}$ ;  $9\frac{1}{4} \times 7$ .

اسد الغابة في معرفة الصحابة

### USD AL-GÂBAH FÎ MA'RIFAT AŞ-ŞAḤĀBAH.

A very old and valuable copy of the *Uṣd al-Gâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Ḥasan 'Alî bin Abî'l-Karam Aḡiraddin Muḥammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî, generally known as Ibn al-Aḡir al-Jazari عزالدين ابوالحسن علي بن ابي الكرم اثير الدين محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني الشهير بابن الاثير الجزري.

## Vol. I.

Beginning :—

قال الشيخ ..... الحمد لله المنور عن ان يكون له نظراء واشبهه الله .

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jaziratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddîn Abû's-Sa'âdât Mubârak (d. A.H. 606 = A.D. 1209) and Diyâ'addîn Abû'l-Faṭḥ Naṣrallâh (d. A.H. 637 = A.D. 1239), to Mawṣil, where he received lessons from Abû'l-Faḍl 'Abdallâh bin Aḥmad at-Tûsi, the Khaṭīb of the city (see As-Subkī, vol. v, fol. 243<sup>a</sup>). He then proceeded to Baġdâd, where he attended the lectures of Ya'ish bin Ṣadaqah al-Furâfî (d. A.H. 593 = A.D. 1197; see Al-Isnawī, fol. 180<sup>a</sup>), Ibn as-Sukainah (d. A.H. 607 = A.D. 1211; see *ibid.*, fol. 125<sup>b</sup>), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawṣil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitâb al-Kâmil fî'l-Târikh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851-76, and reprinted in 12 vols., Cairo, A.H. 1290-1303. He also abridged the *Kitâb al-Ansâb* of As-Sam'ânî (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Hâj. Kḥal., vol. i, p. 456). He died at Mawṣil in the month of Sha'bân, A.H. 630 = A.D. 1234. See Ibn Khallikân (De Slane's translation), vol. ii, p. 288; Ṭabaqât by Ibn al-Mulaqqin, fol. 128<sup>b</sup>; Ṭabaqât by Al-Isnawī, fol. 24<sup>a</sup>; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 73; Ṭabaqât al-Kubrâ by As-Subkī, vol. vi, fol. 245<sup>b</sup>; Taḍkirat al-Ḥuffâz, vol. iv, p. 191; Mir'ât al-Janân, fol. 393<sup>b</sup>; and Brock, vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن ابي الأشعث.

Written in beautiful Naskh, with occasional vowel-points. A



tastefully ornamented square on fol. 1<sup>a</sup>, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: *بدائم العز والبقاء والسعادة* و الغنى. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramaḍān, A.H. 693 = A.D. 1294.

Scribe: *عبدالمغني بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياضي*.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amin al-Madani, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Hāfiẓ Tājaddīn as-Subkī (d. A.H. 771 = A.D. 1369):—

تداطلعت علي هذه النسخة فوجدتها من أجل النسخ واصحها وعليها  
حواشي و تقييدات وضبط و تحرير بخط الحافظ ابن السبكي المتوفي سنة  
٧٧١ و كثيرا ما ينقل عن الذهبي في المشتبه و عن الرشاطي و عن ابن  
فضل الله العمري في مسالك الابصار و عن الحاكم في المستدرک و عن  
انساب السمعاني و عن انساب الدمياطي وعليها خط العلامة علي الحلبي  
المتوفي سنة ١٠٣٤ صاحب السيرة الحلبيه المسماة بانسان العيون في سيرة  
الامين المأمون - انتهى و كتبه امين المدني المدرس بالروضة النبوية سنة  
١٣٠٨

An autograph note by 'Alī bin Ibrāhīm al-Ḥalabī (d. A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

### No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with *معالم بن جئاعه* and ending with *باب الشين والالف*.

Written in fair Naskh. Not dated. Apparently, 17th century.



## No. 704.

fol. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الالف to the end.

The following note by 'Alī bin Ibrāhīm al-Halabī ash-Shāfi'ī (referred to in No. 702 above) appears at the end:—

مر عليه من اوله الي آخره وكذا الجزء الاول من هذه النسخة و اسأل  
الله ان يمن بالوقوف علي الجزء الثاني - العقير علي الحلبي الشافعي  
عفي الله عنه - سنة ١٠٤٠ هـ

## No. 705.

fol. 212; lines 23; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 5$ .

الرياض النضرة في فضائل العشرة

AR-RIYĀD AN-NADIRAH FĪ FADĀ'IL  
AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abū Bakr, 'Umar, 'Uṣmān, 'Alī, Ṭalḥah, Zubair, 'Abdarrahmān bin 'Awf, Sa'd bin Abī'l-Waqqās, 'Ubaidah bin al-Jarrāh, and Sa'id bin Zaid.

Author: Muḥibbaddin Abū'l-'Abbās Aḥmad bin 'Abdallāh at-Ṭabari al-Makkī, commonly known as Al-Muḥibb at-Ṭabari. صاحب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمحب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyāṭi and Aḍ-Ḍababī. He was the foremost traditionist of Hijāz in his time, and was born at Mecca on the 27th Jumādā II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and un-authentic traditions. For a long time he was the teacher of Al-Malik al-Muẓaffar Yūsuf, the second of the Rasūlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumādā II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazraji, vol. i, p. 277; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 96<sup>a</sup>; *Tabaqât* by Al-Isnawî, fol. 156<sup>a</sup>; *Tabaqât* by Ibn al-Mulaqqin, fol. 61<sup>a</sup>; *Mir'ât al-Janân*, fol. 436<sup>b</sup>; and *Tâj at-Tabaqât*, vol. vii, part ii, fol. 421<sup>b</sup>.

Beginning:—

الحمد لله محض من يشار برحمته الخ \*

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddin, No. 573; Landberg-Brill, No. 232; *Āṣafiyaḥ*, p. 1552; Leyden, No. 1748; Brock., vol. i, p. 361; and Hâj. Khal., vol. iii, p. 520.

Foll. 211<sup>a</sup>-212<sup>a</sup> contain an extract from *فتح الباري*, the well-known commentary on Bukhârî's *الجامع الصحيح*, by Ibn Hajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206<sup>b</sup>, a large lacuna.

Written in fair Nasta'liq. Not dated. Apparently, a modern copy.

A seal bearing the inscription *ابو المكارم عفا عنه*, dated A.H. 1297 = A.D. 1879, is found on fol. 1<sup>b</sup>.

The work has been printed in Egypt.

### No. 706.

fol. 13; lines 15; size 6 × 4; 4 × 3.

(A MS. containing two separate works, bound together.)  
fol. 1<sup>b</sup>-6<sup>a</sup>.

#### I.

عوالي مشيخة الجعبري

### 'AWÂLĪ MASHĪKHAT AL-JA'BARĪ.

A tract containing short biographical notices of some of those *Shaikhs* under whom the author, Al-Ja'bari, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الامام العالم العامل العلامة وحيد عصرة وتريد دهره ابي  
محمّد برهان الدين ابراهيم بن عمر بن ابراهيم الجعبري الربيعي منع الله  
ببقائه استحضرت الله تعالى واخترت لمن اراد الرواية ان يزوي مروياتي



ومؤلفاتي كلها بشرطها ..... وهذه أسماء شيوخ العوالي سنداً أو علماً  
الدين رويت عنهم قراءة عليهم أو سمعنا منهم أو عليهم أو إجازة منهم الخ \*

The author, Al-Ja'bari, whose full name is Burhānaddin Abū'l-'Abbās Ibrāhīm bin 'Umar bin Ibrāhīm bin Khalīl al-Ja'bari ar-Rabā'i al-Khalīlī برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي الخليلي, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramadān, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kāminah, vol. i, fol. 14<sup>a</sup>; Mir'at al-Janān, fol. 452<sup>a</sup>; Ṭabaqāt by Al-Isnawī, fol. 67<sup>b</sup>; Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 117<sup>b</sup>; Ṭabaqāt by Ibn al-Mulaqqin, fol. 141<sup>b</sup>; Ṭabaqāt al-Kubrā by As-Subkī, vol. vii, fol. 126<sup>a</sup>; Ṭabaqāt al-Qurrā' by Aḍ-Ḍahabī, fol. 176<sup>b</sup>; Al-Uns al-Jalīl, fol. 259<sup>b</sup>; Buḡyat al-Wu'āt, fol. 143<sup>b</sup>; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them.

The tract begins with a notice of Shamsaddin Muhammad bin 'Umar ad-Dā'i al-Wāsiṭi al-'Abbāsi. The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269. See Ṭabaqāt al-Qurrā' by Aḍ-Ḍahabī, fol. 155<sup>b</sup>.

The tract ends with a notice of Jamāladdin Sulaimān bin al-Ḥasan, known as Ibn Naqīb al-Ḥanafī (d. A.H. 698 = A.D. 1299; see Husn al-Muḥāḍarah, fol. 232<sup>a</sup>).

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

## II.

fol. 7<sup>a</sup>-13<sup>b</sup>.

### الهبات الهنيات في المصنفات الجعبريات

### AL-HIBĀT AL-HANĪYĀT FĪ'LMU-SANNAFĀT AL-JA'BARĪYĀT.

Another tract by the same Al-Ja'bari, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325.

Beginning:—

قال الشيخ الامام ..... ويعد فهذه أسماء الكتب التي صنفتها  
علي انواع العلوم نظماً و نثراً نفع الله تعالى بها و اعظم اجرا الخ \*



Another copy of this tract is noticed in Cairo, vol. vii, p. 545.

Written in Naskh, with the headings in red.

Not dated. Apparently, 16th century.

No. 707.

fol. 140; lines 35; size  $11\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

طبقات الحفاظ

ṬABAQĀT AL-ḤUFFĀZ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islām down to the author's own time, arranged in twenty-one *Ṭabaqāt*; complete in two separate volumes.

Author: Shamsaddīn Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uṣmān bin Qā'imāz ad-Dahabī شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز الذهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

ان الحمد لله سبحانه وتعالى و تقدست اسماءه وصفاته وعز وجل و

هدى النخ •

The present volume ends with the life of Abū 'Isā Muḥammad bin 'Isā at-Tirmidī (d. A.H. 279 = A.D. 892).

Foll. 39–49 are wrongly placed after fol. 28.

According to a note on the title-page, the MS. was presented to the library by Maulavi 'Abdalqayyūm of Haidarābād (Deccan) in A.H. 1312.

The present work has been printed in Haidarābād, A.H. 1315; and an abridgment, by As-Suyūṭī (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1834.

No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mājah al-Qazwīnī (d. A.H. 273 = A.D. 886), and ending, on fol. 196<sup>a</sup>,

with Abū'l-Ḥajjāj Yūsuf al-Mizzī (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Ḥadīḡ*.

Both the volumes are written in fair Naskḥ. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن ... المرادي.

## No. 709.

fol. 189; lines 19; size  $9 \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

المشتبه في أسماء الرجال

## AL-MUSHTABIH FÎ ĀSMĀ' AR-RIJĀL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other.

By the same Aḍ-Ḍahabī.

Beginning:—

• الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابدا الخ

We are told, in the preface, that the present compilation is based on the works of 'Abdalḡani bin Sa'id al-Azdī (*d.* A.H. 409 = A.D. 1018), Ibn Mākūlā (*d.* A.H. 487 = A.D. 1094), Ibn Nuḡṭab (*d.* A.H. 629 = A.D. 1231), and Abū'l-'Alā' al-Farādī (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Naskḥ, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe: علي بن محمد بن احمد العلاءي.

## No. 710.

fol. 88; lines 25; size  $10\frac{1}{4} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

ميزان الاعتدال في نقد الرجال

MIZÂN AL-I'TIDÂL FÎ NAQD  
AR-RIJÂL.

The first volume of the *Mizân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

14504

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78<sup>b</sup>. It opens abruptly thus: *من اخرج له في كتابه من الأئمة الستة النح*. The notices extend from *حفص بن عمر الأيلي* to *أبان بن اسحق*.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Köpr., Nos. 1178-80; Ayâ Sûfiyah, Nos. 3488-92; and Râmpûr, p. 139. See also Hâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

### No. 711.

fol. 63; lines 25; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5\frac{1}{2}$ .

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخبرنا ابو المعالي الابرقوهي انا زيد بن هبة الله  
انا احمد بن قفرجل النح \*

The notices extend from *الحسين بن علي* to *اسماعيل بن عيسى البغدادى*.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4<sup>b</sup>:—

بلغت المقابلة والعرض باكمل المصنف والسمع عليه \*

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century.



No. 712.

foll. 104; lines 19; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

اسماء رجال المشكوة

## ASMĀ' RIJĀL AL-MISHKĀT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author: Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrizi محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 349.

Beginning:—

اللهم بك نستعين و عليك نتوكل سبحانه اللهم نحمدك علي نعمك  
بجميع محامدك الخ \*

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunya* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunya*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالك بن انس and ending with ابو زكريا يحيى الدين يحيى بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Husain bin 'Abdallāh bin Muḥammad at-Tibī (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Asāfiyah, p. 772; and Rāmpūr, p. 134. See also Hāj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'liq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arḍidah. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription از محمد مراد میخواستم.
2. A seal bearing the inscription اللهم صل علي سيدنا محمد الشقيع وآله.
3. A seal of عصمة الله بن نعمة الله, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription بزرگ نام خدای جهان رحمن است, dated A.H. 1066 = A.D. 1656.
5. A seal of محمد حسن بن شیخ محمد یوسف, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of عزیر النساء خاتون, dated A.H. 1241 = A.D. 1825, is found on fol. 2<sup>a</sup>.

### No. 713.

fol. 88; lines 21; size  $10 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work, beginning as above. Written in *Nim-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: محمد افضل.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما قديرا ..... اما بعد فان التصانيف  
في اعطاح اهل الحديث قد كثرت وبسطت واختصرت فسالني بعض  
الاخوان ان اخص له المهم من ذلك فاجبته الي سؤاله رجاء الاندراج في  
تلك المسالك الخ \*

2. A short tract by the celebrated العجاجة الزينية في السالة الزينية Jalāladdīn as-Suyūṭī (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alī, the fourth Caliph, have equal claims with the descendants of Ḥasan and Ḥussain, the grandsons of the Prophet, to be called *Sharīf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي وكفي و سلام علي عباد الله الذين  
امطفي ..... علي بن ابي طالب رضي الله عنه رزق من الاولاد الذكور  
احد وعشرين و من الاناث ثمانين عشرة على خلاف في ذلك الخ \*



Written in ordinary Naskh.

fol. 14; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

التبيين لاسماء المدلسين

Author: Burhānaddin Abū'l-Wafā Ibrāhīm bin Muḥammad bin Khali al-Ḥalabī ash-Shāfi'ī خلیل بن محمد بن ابراهیم بن الوفا ابراهیم بن محمد بن خلیل العلبي. He is also called سبط ابن المعجمی, i.e., the grandson of Ibn al-'Ajamī, because his mother belonged to the Al-'Ajamī family of Ḥalab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Ḥalab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurān by heart. Thence they returned to Ḥalab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naṣīraddin at-Tawāshī. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadīṣ, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Ḥalab on the 26th Shawwāl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7<sup>b</sup>; and Al-Qabas al-Hāwī, vol. i, fol. 19<sup>b</sup>.

الحمد لله رب العالمين والعاقبة للمتقين ... اما بعد فهذا تعليق في  
اسماء المدلسين كنت قد جمعتها قديما في سنة اثنتين و سبعين و سبعمائة



في تعليق لي علي سير ابي الفتح اليعمرى ثم مي تعليق لي علي صحيح البخاري ثم اني نقلتهم الي هذا المؤلف المفرد النح .

The notices are arranged in alphabetical order, beginning with  
 ابراهيم بن محمد بن ابي يحيى الاصمعي .

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No. 379. See also Hāj. Kbal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably, 18th century.

### No. 715.

fol. 35; lines 10; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $3\frac{1}{2} \times 2\frac{1}{2}$ .

### تذكرة الطالب

### TADKIRAT AT-ṬĀLIB.

A rare work by the same author, containing short biographical notices of the *Mukḥadramīn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islām after his death.

Beginning:—

الحمد لله المتوحد بكبريائه المتفضل بآلائه ... و بعد فهذا كتاب مختصر في من هو مختصر اوقيل انه مختصر النح .

Cf. Hāj Kbal., vol. ii, p. 263, where the work is given its full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مختصر.

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukḥadramīn* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukḥadramīn*, he collected the materials from the works of Muslim bin al-Ḥajjāj (d. A.H. 261 = A.D. 875), Abū 'Amr bin as-Ṣalāḥ (d. A.H. 643 = A.D. 1245) and 'Abdarrahīm bin Ḥusain al-'Irāql (d. A.H. 806 = A.D. 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, ص for Ibn as-Ṣalāḥ, and عن for Al-'Irāql. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الا حنف بن and ends with يسير بن عمرو قيس. It is followed by additional chapters, containing *Kunya*, patronymics, and names of female traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muḥammad bin 'Umar bin Khidr (*d.* A.H. 873 = A.D. 1468), at Ḥalab, in A.H. 838 = A.D. 1434.

Clearly written in Naskḥ. Dated, A.H. 1290 = A.D. 1873.

Scribe: أحمد بن محمد صيغة الله.

Some additional notices of *Mukḥadramin*, mostly extracted from the *Taqrīb at-Tahqīb* of Ibn Hajar al-'Asqalānī (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makki (*d.* A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS. was transcribed.

### No. 716.

fol. 15; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الاختلاف بين رمي بالاختلاف

## AL-IGTIBÂṬ BIMAN RUMIYA BI'L- IKHTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Ḥadīḡ.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من خلط في عمرة من الثقات وغيرهم الم

The notices are arranged in alphabetical order, beginning with سكرة بنت عبد الله and ending with a female traditionist ابن بن جمعة. Cf. Berlin, No. 9947. See also Hāj. Khal., vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Ḥalab on the 2nd Jumādā I, A.H. 818 = A.D. 1415.

Written in hasty Naskḥ. Not dated. Probably, 18th century.

## No. 717.

fol. 233; lines 33; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

الامانة في تمييز الصحابة

AL-IŞÂBAH FÎ TAMYÎZ  
AŞ-ŞAHÂBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Şihâbaddîn Aḥmad bin 'Alî bin Muḥammad, called Ibn Ḥajar al-'Asqalânî *شهاب الدين أحمد بن علي بن محمد الشَّيْخَر بَانِ حَجَر* (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

## Vol. I.

Beginning:—

الحمد لله الذي احصي كل شيء عدداً

The work has been described in Berlin, No. 9948. For other copies see Nûr 'Uṣmâniyah, Nos. 660-670; Ḥamidiyah, No. 206; Ayâ Şûfiyah, Nos. 2955-2959; Köpr., No. 245; Waliaddîn, No. 479.

The present volume breaks off abruptly in the middle of the account of زاهر بن الأسود.

A seal bearing the inscription *ابو الفضل ناصر الدين محمد اجمل معلمي* is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856-1873.

## No. 718.

fol. 128; lines and size same as above.

The Same.

## Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زاهر بن الأسود and ending with that of ظالم بن عمرو.



## No. 719.

fol. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبضة بن وقاص الاسلمي.

Foll. 8, 10 and 196 are seriously damaged.

## No. 720.

fol. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبضة and breaking off abruptly in the middle of the account of يوسف الانصاري.

## No. 721.

fol. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصاري. The alphabetical series of proper names ends on fol. 1<sup>a</sup>, and is followed by a chapter containing *Kunyah*, beginning with ابو امية الفزاري and ending with ام يحيى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

## No. 722.

fol. 294; lines 31; size  $11 \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abû'n-Naṣr Qāyitbā'i al-Maḥmûdî, as a religious endowment, to the Madrasah of *Bābassalām*, a well-known gate of the holy mosque of Mecca. Qāyitbā'i al-Maḥmûdî (A.H. 873-901=A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hijāz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See *Tārikh* Ibn Iyās, foll. 75<sup>b</sup>-232<sup>b</sup>; *Risālah* by 'Abdalbāsiṭ, fol. 12<sup>b</sup>-13<sup>a</sup>; and *Ḥusn al-Muḥāḍarah*, fol. 345<sup>a</sup>.

## No. 723.

fol. 293; lines 31; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الواو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated المبيعات, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

و هو آخر ما وجدته بخط شيخ السلام حافظ العصر أبي الفضل ابن حجر العسقلاني امير المؤمنين في الحديث مصنف الكتاب تغمدہ اللہ بالرحمة و الرضوان و اسكنہ فسيح الجنان وقد بقي عليه المبهمات و قنص منها كثيرا لكني لم اظفر به الي الآن و عسي ان ظفر به ان شاء الله تعالى و قد تمقت الكتاب جميعه في مدة يسيرة جدامن خط مؤلفه \*

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118 = A.D. 1706.

### No. 724.

fol. 256; lines 27; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

تبصير المنتبه بتحرير المشتبه

## TABŞÎR AL-MUNTABIH BITAHRÎR AL-MUSHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Hajar al-'Asqalanî.

Several folios are wanting at the beginning. The MS. opens with the account of *بانت بنت أبي العاص زوج عبد الوهاب الثقفي*.

The work is an improved and enlarged edition of *Al-Mushtabih* of Ad-Dahabî (No. 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I, A.H. 816 = A.D. 1413:—

فرغ منه ملخصه و مہذبہ الفقير احمد بن علي بن محمد بن محمد  
العسقلاني الشخير بابن حجر في مدة آخرها سابع عشر جمادى الاولى  
سنة ست عشرة و ثمان مائة \*

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also *Āṣafiyyah*, p. 774; *Hāj. Khāl.*, vol. ii, p. 182; and *Brock.*, vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Aḥmad bin 'Abdarrahmān bin Sulaimān al-Juhānī, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see *Al-Qabas al-Hāwī*, vol. i, fol. 39<sup>b</sup>.



Written in Naskh, with marginal notes and emendations. Dated the 1st Rabi' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

### No. 725.

fol. 50; lines 24; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهملة.

Beginning:—

الحمد لله جامع الناس ليوم لا ريب فيه الخ \*

Written in Arabian Naskh. Foll. 47-50 are supplied in a later hand. Not dated. Apparently, 19th century.

### No. 726.

fol. 13; lines 25: size  $7\frac{1}{4} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

المرحمة الغيثية بالترجمة الليثية

## AL-MARḤAMAT AL-ĠAIṢĪYAH BI'T-TARJAMAT AL-LAIṢĪYAH.

Life of Imâm Abû'l-Hâriṣ Laiṣ bin Sa'd al-Fahmî al-Fârîsî, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning:—

الحمد لله الذي فضل بعض خلقه على بعض درجات .....  
 اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار فقيه الديار  
 المصرية ابي العارث الليث بن سعد وشيئا من عوالي حديثه تذكرة لعهد  
 ونصرة لمن يخفى عليه حال من قبله الخ \*

Laiṣ bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Isfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), 'Atâ

bin Abī Rabāḥ (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Hijāz. He also travelled to 'Irāq, and heard traditions narrated by Hishām bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadīṣ under not less than fifty Tābi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imām Shāfi'ī said of him: "Laiṣ bin Sa'd was a more learned jurist than Imām Mālik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dīnār*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bān, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muḥāḍarah, fol. 138<sup>b</sup>; Taḍkirat al-Ḥuffāz, vol. i, p. 202; Al-Ansāb by As-Sam'ānī, fol. 434<sup>b</sup>; Al-Ikmāl, fol. 180<sup>b</sup>; Al-Muḡnī, fol. 84<sup>b</sup>; Al-Kāshif, fol. 113<sup>b</sup>; and Ibn Khallikān (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Hāj. Khal., vol. v, p. 491.

Written in Naskh, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imām Laiṣ, as stated in the following note in the margin of the last folio:—

بلغ مقابلته عند ضريح الإمام الليث

No. 727.

fol. 309; lines 27; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

المعجم

## AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author: Najmaddin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makki al-Aṣari aṣh-Shāfi'ī نجم الدين عمر بن محمد بن محمد بن فهد المكي الأشري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurān by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqiaddin Muḥammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-



ists and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or *Shaikhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqiaddin Muḥammad bin Aḥmad al-Fāṣī (*d.* A.H. 832 = A.D. 1420), entitled *العقد الثمين في تاريخ البلد الامين*. He died on Friday, the 7th Ramaḍān, A.H. 885 = A.D. 1480. For his life see *Al-Qabas al-Hawī*, vol. ii, fol. 9<sup>b</sup>.

Some folios are wanting at the beginning. The present copy opens abruptly with the words: *و تفقه بالبدر محمود العجلوني و اخذ عن خاله الشمس العراقي*, which are immediately followed by the life of *ابراهيم بن يونس بن حسين بن علي*. It ends with the life of *ابن محمد بن زكريا الربيري*.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'azīz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makki (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end:—

وقد انتهى الغرض مما اردت جمعه من مشايخي الذين سمعت منهم  
اوجازو لي الرواية عظم ..... و كان الفراغ من تسويد ذلك في اخر يوم  
الخميس حادي عشر شوال سنة احدى و ستين و ثمان مائة بمؤلفنا بمكة  
المشرفة تجل الكعبة المعظمة ..... و كان الفراغ من هذه النسخة المباركة  
في يوم الخميس تاسع عشرين ربيع الثاني سنة ست و تسعمائة بمؤلفنا  
بمكة المشرفة و كتبه ابن مؤلفه الفقير الى لطف الله و عونده ابو الخير و  
ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن  
محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الشافعي •

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Fol. 306<sup>a</sup>–309<sup>b</sup> contain a list of the *Sanad*, which were granted to our author by his *Shaikhs*.

Written in fair Naskh, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305<sup>b</sup>, Muḥammad bin 'Abdallāh bin Ḥumaid al-Ḥanbalī (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 1285 = A.D. 1868, he extracted considerable material from this book for his work, entitled *السحب الوابلة على فرائج العنابلة* (No. 785 below).



## No. 728.

fol. 8; lines 23; size  $7 \times 5\frac{1}{4}$ ;  $5 \times 2\frac{1}{2}$ .

اللاحقات

## AL-ILHÂQÂT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muḥammad bin Fahd al-Makki (d. A.H. 885=A.D. 1480) by different *Shaikhs*. Each *Sanad* is followed by a list of the names of those scholars, from whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with زيد بن نعيم العجلوني.

We learn from Al-Qabas al-Hâwî, vol. ii, fol. 11<sup>a</sup>, that 'Umar bin Fahd had collected his *Sanad* in book-form; and it is probable that the present tract is a supplement to that collection, as the word اللاحقات suggests.

The present copy was transcribed at Mecca by Ahmad bin . . . . bin 'Abdallah al-Aṣarî, in A.H. 899=A.D. 1493, as stated in the following colophon:—

فرغ نقلا و ترتيبا لغالب هذه اللاحقات العبد الفقير الى رحمة الله  
الغني احمد بن . . . . . بن عبد الله الاثري بمكة المشرفة بصفح ابي قبيس  
في ربيع الاول سنة ٨٩٩ احسن الله ختامها •

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1<sup>a</sup>, the tract is wrongly described as a table of contents of the biographical work, entitled الضوء اللامع في القرن التاسع.

## No. 729.

fol. 45; lines 17; size  $7 \times 5$ ;  $5 \times 4$ .

[ اسماء الرجال ]

## [ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the *Shaikhs* from whom the following traditionists got permission to narrate *Hadîṣ*:—

1. Raḍiaddīn Ibrāhīm bin Muḥammad aṭ-Ṭabarī (*d.* A.H. 722 = A.D. 1322. See *Ad-Durar al-Kāminah*, vol. i, fol. 15<sup>b</sup>).
2. Ṣalāhaddīn Muḥammad bin Abī 'Umar al-Maqdisī (*d.* A.H. 780 = A.D. 1378. See *Ad-Durar al-Kāminah*, vol. ii, fol. 98<sup>b</sup>).
3. 'Ā'ishah bint Muḥammad bin 'Abdalhādī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 97<sup>a</sup>).
4. Ruqaiyah bint Yaḥyā bin 'Abdassalām (*d.* A.H. 815 = A.D. 1412. See *Al-Mu'jam*, by Ibn Fahd, fol. 85<sup>a</sup>).
5. Abū 'l-Ṭāhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See *Al-Qabas al-Hāwī*, vol. ii, fol. 104<sup>b</sup>).
6. Al-Jamāl 'Abdallāh bin 'Alī al-Qalānisi (*d.* A.H. 817 = A.D. 1414. See *As-Suḥub al-Wābilah*, fol. 80<sup>a</sup>).
- \*7. 'Abdarrahmān bin Muḥammad bin Ṭālūbgā bin 'Abdallāh as-Saifi (*d.* A.H. 825 = A.D. 1422. See *Al-Mu'jam*, by Ibn Fahd, fol. 111<sup>b</sup>).
8. Muḥammad bin Abī Bakr, called Ibn Jamā'ah (*d.* A.H. 819 = A.D. 1416. See *Al-Qabas al-Hāwī*, vol. ii, fol. 49<sup>b</sup>).
9. Abū Bakr bin al-Ḥusain al-Marāḡī (*d.* A.H. 816 = A.D. 1413. See *Al-Mu'jam*, by Ibn Fahd, fol. 61<sup>a</sup>).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddīn Abū 'l Khair Muḥammad bin 'Abdarrahmān as-Sakhāwī (*d.* A.H. 902 = A.D. 1497):—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -  
 و بعد فهذا حرز ثبت فيه أسماء جماعة اجازوا للرضي الطبري و الصلاح  
 ابن ابي عمرو عايشة ابنة ابن عبد الهادي و رقية ابنة يحيى بن عبد السلام  
 المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الحنبلي سبط  
 القلانسي و عبد الرحمن بن محمد بن طولوبغا و العلامة العز محمد بن  
 ابي بكر ابن جماعة و العلامة الزين ابي بكر بن الحسين المراغي غير  
 ملتمز الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم \*

The names of the *Shaikhs*, contained in this alphabetical list, begin with Ibrāhīm bin Aḥmad, called Ibn Aminaddawlah, and end with Yūsuf bin Mu'ammār, called Ibn al-Fākhīr.

Fol. 45<sup>a</sup> contains another short list, compiled by Muḥammad bin Aḥmad bin 'Alī al-Fāsi (*d.* A.H. 832 = A.D. 1429), of the names of the *Shaikhs*, who granted permission for transmitting *Hadīṣ* to most of the traditionists of Egypt.



Written in rough Naskh. Water-stained throughout. Foll. 29-32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

fol. 156; lines 21; size  $9 \times 7\frac{1}{2}$ ;  $7 \times 4$ .

اسماء الرجال

# ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled *جامع الصحاح*, also known as *مجمع بعر الأنوار في غرائب التنزيل و لطائف الأخبار*, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muḥammad bin Ṭāhir aṣ-Ṣiddiqī al-Fattānī (*d.* A.H. 986=A.D. 1578), and entitled *اسماء رجال جامع الصحاح* :—

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها الشيخ محمد [بن] طاهر الفطنى مؤلف كتاب جامع البصائر \*

Though the biographers of Muḥammad bin Ṭāhir al-Fattānī do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (*مجمع البعائر*), to which he refers on fol. 195<sup>b</sup> in the following terms :—

و قد ذكرنا ذلك في خاتمة مجمع البصائر

Besides this, in the preface, he praises his teacher, *Shāikh* 'Alī bin Ḥusāmaddin al-Muttaqī (*d.* A.H. 975=A.D. 1567); and we know from the *Akḥbār al-Akhyār* (p. 322) that no work of Al-Fattānī is without a eulogy of this teacher. For the life of Al-Fattānī see *Lib. Cat.*, vol. v, part ii, No. 315.

Beginning :—

نحمدك اللهم ان رفعت اعلام هذا الدين الصنيفي على كواهل  
ائمة السفة الغراء الخ \*

In the preface, the author tells us that it was while he was studying Ḥadīṣ under *Shāikh* 'Alī al-Muttaqī that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was



anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akhhâr al-Akhyâr*, p. 322; *Subhat al-Marjân*, p. 43; *Itihâf an-Nubalâ*, p. 397; *Ma'âsir al-Kirâm*, fol. 85<sup>b</sup>; *Ḥadâ'iq at-Ḥanafiyah*, p. 385; and *An-Nûr as-Sâfir*, fol. 183<sup>b</sup>.

The work is arranged in three *Faṣl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Faṣl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muḥammad Aslam al-Ḥanafî, a former owner of the MS., tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhhâr al-Akhyâr*.

### No. 731.

fol. 120; lines 19; size  $8\frac{1}{2} \times 6$ ;  $5 \times 3\frac{1}{2}$ .

المغني في اسماء الرجال

### AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices.

Beginning:—

الحمد لله الذي فضل بذي آدم بتعليم الاسماء النعم

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of *Ḥadīṡ*.

For other copies of the work see *Āṣafiyaḥ*, p. 788; and *Būhār*, No. 242.

Written in fair Naskb, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription *ابو المكارم عفي عنه*, dated A.H. 1197 = A.D. 1783, is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

### No. 732.

fol. 243; lines 25; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

الكمال في اسماء الرجال

### AL IKMÂL FÎ ÂSMÂ' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Maṣābiḥ*.

Author: 'Abdalḥaqq bin Saifaddin ad-Dihlawî سيف الدين الدهلوي (d. A.H. 1052 = A.D. 1642). For his life see *Lib. Cat.*, vol. vi, No. 490.

Beginning:—

الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس النعم

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Maṣābiḥ*, entitled *شرح مشكوة المصابيح*.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins



on fol. 30<sup>b</sup> with *ابو اللعم* and ends on fol. 220<sup>a</sup> with *يسيرة*. It is followed by a supplement, designated *في اصحاب الكتب*, containing notices of some eminent scholars, beginning with *امام مالك بن* and ending with *ابو جعفر احمد بن محمد بن سلامة الطحاوي*.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297 = A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: *آغا محمد هادي بن آغا كلب علي*.

### No. 733.

fol. 28; lines 21; size 9 × 6; 6 × 4.

(A MS. containing two separate works, bound together.)

fol. 1<sup>b</sup>—15<sup>b</sup>.

#### I.

[رسالة في رجال الصفيين]

### [RISÂLAH FÎ RIJÂL AŞ-ŞAĤĤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the *Şaĥiĥ Bukhârî* and the *Şaĥiĥ Muslim*.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ..... باب اسماء الصفيين  
الذين اخرج عنهم في الصفيين الم \*

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048 = A.D. 1638, according to the following statement at the end:—

وقع الاتمام في اوائل جمادى الاول سنة ١٠٤٨

Written in fair Naskh, with occasional rubrics.

fol. 16<sup>a</sup>—28<sup>b</sup>.

#### II.

طبقات الرواة ومناديق الحكاة

### ṬABAQÂT AR-RUWÂT WA ŞANÂDÎQ AL-ĤUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.



Author: Muṣṭafā bin Ḥamzah bin Ibrāhīm بن حمزة بن مصطفى  
ابراهيم.

Beginning:—

الحمد لله رب العالمين ..... باب عدد الاحاديث المروية عن رسول  
الله صلى الله عليه وسلم بعيد عن الامكان حصرة غير ان جماعة من اهل  
العلم بالغوا في تتبعها وحصروا ما امكنهم الخ \*

The work consists of several *Bâb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Ḥadīṣ. Only those companions are omitted (380, in all) who narrated but a single Ḥadīṣ, as the author tells us in the following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و نيفا  
شخصا لكن تركتها خوفا من الاطالة و الملل \*

In the colophon, we are told that the present work is an extract from the *Talqīḥ* of Ibn al-Jawzī (*d.* A.H. 597 = A.D. 1200):—

هذه منقولة من كتاب التلقيح للشيخ الامام العالم العلامة جمال الدين  
ابي الفرج عبدالرحمن بن علي بن محمد بن الجوزي \*

Both the above tracts are written in the same hand

No. 734.

fol. 30; lines 25; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

منتخب الاسانيد

## MUNTAKHAB AL-ASÂNĪD.

In this work the author, 'Īsā al-Ja'farī, gives a list of the numerous books which his Shaikh, Shamsaddīn Abū 'Abdallāh Muḥammad bin 'Alā'addīn al-Bābī al-Qāhīrī ash-Shāfi'ī (*d.* A.H. 1077 = A.D. 1666; see *Khulāṣat al-Aṣar*, vol. iv, p. 39), read under his various teachers, together with their *Isnād* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد  
في وصل المصنفات والاجزاء والمسانيد.

Beginning:—

و علي الله علي سيدنا محمد و آله و صحبه و سلم - نحمدك  
 اللهم يا من وصل من انقطع اليه فاتصل سدة بالعررة الوثقي ..... و بعد فلم  
 نزل سنة الاسناد في هذه الامة يمتطي الي غرائبها غوارب الاغتراب الخ •

The author, whose full name is Abū Maktūm 'Īsā bin Muḥammad bin Muḥammad bin Aḥmad bin 'Āmir al-Maġribī al-Ja'fari ابو مکتوم عيسى بن محمد بن محمد بن احمد بن عامر المغربي الجعفري was born at Zawāwah (in Morocco). He travelled to Algeria, where he studied under Abū'ṣ-Ṣalāḥ 'Alī bin 'Abdalwāḥid al-Anṣārī (d. A.H. 1057 = A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062 = A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dā'ūdīyah monastery until the end of A.H. 1063 = A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Khafāji (d. A.H. 1069 = A.D. 1659), Muḥammad ash-Shawbarī (d. A.H. 1069 = A.D. 1659), Aḡh-Shabramallī (d. A.H. 1087 = A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harām*. Besides the present work, he wrote عقايد الاسانيد, a treatise containing biographical notices of his Mālikī Shaikhs. He died at Mecca in A.H. 1080 = A.D. 1669. See *Khulāṣat al-Aṣar*, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070 = A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddin al-Bābilī, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Ismāḍ* of the afore-said Shaikh.

Written in fair Naṣkh.

Not dated. Probably, 18th century.



## No. 735.

fol. 47; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

## الفوائد الدراري

## AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muḥammad bin Isma'il al-Ju'fî al-Bukhârî (d. A.H. 256=A.D. 870), with a bibliographical account of his works.

Author: Isma'il bin Muḥammad bin 'Abdalhâdî bin 'Abdalḡanî al-Jarrâhî aṣḡ-Shâfi'î al-'Ijlawnî بن عبدالحادي بن عبدالغاني بن جراهي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalḡanî an-Nâbulusî (d. A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Ḥanbalî (d. A.H. 1126=A.D. 1714), Aḡmad al-Ġazzî (d. A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (d. A.H. 1112=A.D. 1700), Yûnus al-Miṣrî (d. A.H. 1120=A.D. 1708) and 'Abdarrahîm al-Kâbulî (d. A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Ḥadîḡ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162=A.D. 1748. See Silk ad-Durar, vol. i, pp. 259-272; and Tâj at-Tabaqât, vol. xii, part ii, fol. 373<sup>b</sup>.

Beginning:—

الحمد لله العالم بجميع الاشياء جملة و تفصيلا الخ \*

The work is divided into four chapters, as follows:—

Fol. 1<sup>b</sup>. الباب الاول في بيان مولد الامام البخاري و بدء امره و نشأته و في بيان نسبه \*

Fol. 9<sup>a</sup>. الباب الثاني في بيان رحلته الواسعة لاخذ العلم من الاقطار الشاسعة و بيان شيوخه \*

Fol. 17<sup>b</sup>. الباب الثالث في ما ورد في اهل الحديث و منهم البخاري.

Fol. 23<sup>a</sup>. الباب الرابع في بيان تصانيفه المفيدة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23<sup>a</sup>:—

بلغ مقابلة و قراءة علي مؤلفه حفظه الله تعالى اولا و ثانيا و ثالثا \*



## No. 736.

fol. 10; lines 13-15; size 9×5; 6×4.

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FĪ ASMĀ'  
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: Aḥmad bin 'Alī al-'Uḡmānī al-Manīnī العثماني المنيني. He was born at Manin on the 12th Muḥarram, A.H. 1089 = A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adiliyah, Sulaimāniyah and As-Samīsiyah. Subsequently, he held the post of Qāḍī at Qārā, and then the post of Khaṭīb in the Umawī Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135:—

فتح القريب شرح النموذج اللبيب; النموذج اللبيب في خصائص العبيب;  
القول المرغوب; النسمات السعيرة في مدح خير البرية; شرح رسالة قاسم بن قطلوبغا;  
بلغة المحتاج في مناسك الحاج; القول الموجز في حل المغز; فتح العنان; العقد المنظم  
اضاءة الدراري في شرح; الفوائد السنية في الفوائد النعوية; مطلع النيرين  
نضارة البخاري (left incomplete).

He died on the 19th Jumādā II, A.H. 1172 = A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Tāj at-Ṭabaqāt, vol. xii, part ii, fol. 114<sup>b</sup>.

Beginning:—

يقول احمد ابو العباس من بالميني شاع بين الناس

The tract concludes thus:—

و الحمد لله علي التوفيق لجمع هذه علي التحقيق

Written in fair Naskh. Not dated. Probably, 19th century.

## No. 737.

fol. 15; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حباب الاحباب

## ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة الاصحاب (No. 692 above), beginning with ابو بكر عبدالله بن ابي قحافة and ending with يوسف بن عبد الله بن سلام.

Author: Muḥammad Abû Bakr bin 'Abdarrahmân ابو بكر محمد بن عبد الرحمن. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصهم ببدايع الابداعي و روائع الحسن النعم \*

Written in ordinary Naskh. Not dated; 19th century.

## SHI'AH TRADITIONISTS.

## No. 738.

fol. 210; lines 15; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4$ .

كتاب الرجال

## KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shi'ah traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqî al-Khâdim al-Anṣârî.

Author: Abû'l-'Abbâs Aḥmad bin 'Alî bin Aḥmad bin al-'Abbâs-an-Najâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great Shī'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Maṭrābād in A.H. 450=A.D. 1058. See *Khulāṣat al-Aqwāl*, fol. 13<sup>b</sup>; *Naqd ar-Rijāl*, fol. 19<sup>a</sup>; *Manhaj al-Maqāl*, fol. 25<sup>a</sup>; *Muntaha'l-Maqāl*, fol. 25<sup>b</sup>; *Naḍd al-Idāb*, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب ..... انا العبد ابن ابي المعاني محمد  
تقي الخادم الانصاري مع تضييع مناعي و انخفاص شراعي و قصر باعي  
تغومت في لجة بحر الفياشي ما رأيت لتحصيل المرام احسن من الفجاشي  
فرتبته على ترتيب حروف الهجاء ليسرع في حصوله النعم \*

The work begins:—

الحمد لله رب العالمين و صلوة على سيدنا محمد النبي و اهل بيته  
الطاهرين النعم \*

The author, in a short preface, tells us that when he came to know that some opponents of the Shī'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shī'ah traditionists and authors, with an enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Ali have been placed first. The alphabetical series of proper names begins on fol. 5<sup>a</sup> with آدم بن and ends on fol. 207<sup>a</sup> with يسين الضرير; and it is followed by *Kunyah* beginning with ابويحيى المكفوف and ending with ابواب الانباري.

For another copy of the work see Āṣafiyah, p. 780. See also *Kaṣf al-Huḡub*, fol. 116<sup>b</sup>.

Written in Naskh, with a few marginal notes and emendations. The headings are in red. Fol. 98<sup>b</sup> is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوي.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.



## No. 739.

fol. 96; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

خلاصة الاقوال في معرفة الرجال

# KHULÂṢAT AL-AQWÂL FÎ MA'RIFAT AR-RIJÂL.

A short biographical dictionary of the Shî'ah traditionists.

Author: Jamâladdin Ḥasan bin Yûsuf bin 'Alî bin al-Muṭahhar al-Hillî جمال الدين حسن بن يوسف بن علي بن المطهر العلي.

The author, Al-Hillî, a great Shî'ah jurist, was born on the 19th Ramaḍân, A.H. 648=A.D. 1250. In the present work, on fol. 15<sup>a</sup>-16<sup>a</sup>, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majâlis al-Mû'minîn, p. 276, he ably and successfully represented the Shî'ah sect in a religious debate which took place before Sultân Muḥammad Khudâ Bandah Ūljâ'itû, the King of Persia (A.H. 693-706=A.D. 1294-1307); who, as a result of his arguments, proclaimed himself a Shî'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See Muntaha'l-Maḡâl, fol. 73<sup>b</sup>; Naqd ar-Rijâl, fol. 61<sup>a</sup>; Manhaj al-Maḡâl, fol. 92<sup>a</sup>; Ḥabîb as-Siyar, vol. iii, p. 112; and Majâlis al-Mû'minîn, p. 276.

Beginning:—

الحمد لله مرشد عباده الى سبيل السداد وهاديهم الى طريق النفع

في المعاش والمعاد الن \*

The author tells us in the preface that numerous biographical works had been written, dealing with the Shî'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two *Qism* and a *Khâtimah*. The first *Qism* (fol. 1<sup>b</sup>-63<sup>a</sup>) deals with reliable, and the second (fol. 64<sup>b</sup>-89<sup>a</sup>) with unreliable traditionists. The *Khâtimah* is subdivided into eight sections, termed فائده.

For other copies of the work see Berlin, No. 9926; Bâhâr, No. 277; and Paris, No. 1108. See also *Kashf al-Ḥujub*, fol. 56<sup>a</sup>; and Brock., vol. ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjī Naṣrâ, as stated in the following note at the end:—

كتب اكثر حواشيه على طريق الاستعجال العبد المذنب الراجي الى  
رحمة ربه الغني ابو الحسن محمد بن المسلماني عفي عنهما في بلدة  
لاهور من نسخة الفاضل التقي النقي حاجي نصر اسلمه الله في ٢ ربيع  
الاول سنة ١٠٢٣ \*

Scribe: محمد امين المستغني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten.

#### No. 740.

fol. 174; lines 19; size  $8\frac{1}{2} \times 5$ ;  $6 \times 4$ .

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.

Written in *Nim-Shikastah*, with a few marginal notes. Dated, A.H. 1126=1714.

Scribe: جلال الدين محمد.

#### No. 741.

fol. 257; lines 12; size  $7\frac{1}{2} \times 6$ ;  $5 \times 3$ .

تلخيص الاقوال في تحقيق الرجال

### TALKHÎṢ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mirzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî  
ميرزا محمد بن علي بن ابراهيم الاسترابادي. He died at Mecca in A.H.



1028=A.D. 1619. For his life see *Naqd ar-Rijāl*, fol. 202<sup>a</sup>; and *Khulāṣat al-Aṣḥar*, vol. iv, p. 46.

Beginning:—

الحمد لله على عبادة الذين اصطفى اما بعد فهذا كتاب تلخيص  
الاقوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف  
المعجم مراعيًا للاول ثم الثاني وهكذا الخ \*

The work has been fully described in *Br. Mus. Suppl.*, No. 634. See also *India Office*, No. 716; *Āṣafiyah*, p. 776; *Brock.*, vol. ii, p. 385; and *Kashf al-Ḥujub*, fol. 39<sup>a</sup>.

Written in elegant Naskh, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand. Fol. 251-253 have been placed upside down.

Two seals bearing the inscription سيد محمد عباس مرصفي, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

### No. 742.

fol. 392; lines 25; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4$ .

منهج المقال في تحقيق احوال الرجال

## MANHAJ AL-MAQĀL FĪ TAḤQĪQ AḤWĀL AR-RIJĀL.

Another biographical dictionary of the Shī'ah traditionists, compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعالي في عزجلاله عن الاشياء و الغفائر الخ \*

The work is also called *منهج المقال في تحقيق احوال الرجال*. See *Kashf al-Ḥujub*, fol. 130<sup>a</sup>. The work has been fully described in *Br. Mus. Suppl.*, No. 635. See also *Rāmpūr*, p. 139; and *Brock.*, vol. ii, p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D. 1634. Written in good minute Naskh, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262<sup>a</sup> is blank.

Scribe: اسمعيل بن سالم النجفي.



## No. 743.

fol. 260; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 3\frac{1}{2}$ .

## نقد الرجال

## NAQD AR-RIJÂL.

A biographical dictionary of the Shī'ah traditionists.

Author: Muṣṭafā bin al-Ḥusain at-Tafrishī al-Ḥusainī مصطفی بن الحسين التفریسي الحسيني.

The author, At-Tafrishī, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaikh 'Abdallāh bin al-Ḥusain at-Tustarī (*d.* A.H. 1021 = A.D. 1612), a short biographical account of whom is given on fol. 123<sup>a</sup>.

Beginning:—

\* الحمد لله خالق الليل والنهار العالم بخفيات الضائرو الاسرار الخ \*

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also *Kashf al-Hujub*, fol. 154<sup>a</sup>; and Brock., vol. ii, p. 411.

Written by more than one scribe, in different hands, Naskh and Nasta'liq. In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Ali. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muḥammad bin Ḥusain, dated A.H. 1216 = A.D. 1801, are found on the first and the last folios.

## No. 744.

fol. 240; lines 32; size  $11\frac{1}{2} \times 8$ ;  $9\frac{1}{2} \times 6$ .

## منتهی المقال فی احوال الرجال

MUNTAHA'L-MAQÂL FÎ 'AḤWÂL  
AR-RIJÂL.

A work containing biographies of Shī'ah scholars and traditionists, arranged in alphabetical order.

Author: Abū 'Alī Muḥammad bin Ismā'il bin 'Abdaljabbār bin Sa'daddīn al-Karbalā'ī ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكوناني. He was born in the month of *Dû'l-Hijjah*, A.H. 1159 = A.D. 1746, and died at Najaf, in *Rabi' I*, A.H. 1216 = A.D. 1801. See *Kashf al-Hujub*, fol. 147<sup>b</sup>.

Beginning:—

نحمدك اللهم يا من رفع منازل الرواة النخ

In the preface, the author states that the work is a condensed version of the *Manhaj al-Maqâl* (No. 742 above), and the gloss upon the same by *Muhammad Bâqir bin Muhammad Akmal Bahbahâni* (d. A.H. 1205 = A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word قلت or اقول.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of آدم أبو الحسين النحاس الكوفي and the last that of يونس بن يعقوب بن قيس أبو الجلاب الدهني. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or آخر, *Lagab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id*.

Written in hasty Naskh, with the headings in red. Dated, A.H. 1220 = A.D. 1805.

Scribe: خير النساء بنت مرحوم حاجي الحرمين علي نقي.

The work was lithographed in Teheran, A.H. 1302.

## SAINTS AND SÛFÎS.

No. 745.

fol. 198; lines 17; size 7×5; 6×4.

بهجة الاسرار ومعدن الانوار

### BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of *Shaikh 'Abdalqâdir al-Jilânî* (d. A.H. 561 = A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shaṭṭanawfî نور الدين ابو الحسن علي بن يوسف بن جرير الشطرنوفي. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42<sup>o</sup>.

Beginning:—

استفتح باب العون بإيدي معتمد الله عز وجل الميم •

Copies: Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Hâj. Khal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الخليلى.

### No. 746.

fol. 307; lines 19; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

### No. 747.

fol. 430; lines 17; size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work, fully agreeing with the above. Fol. 25 and 32, which have been misplaced, should follow fol. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Fol. 1-157 are slightly water-stained.



No. 748.

fol. 215; lines 15; size  $5\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

مختصر بهجة الانوار

## MUKHTAṢAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار في مناقب عوثر الصمداني.

The name of the author of this abridgment cannot be traced. Hâj. Khal., vol. ii, p. 71, simply mentions an abridgment of the *Bahjat al-Asrâr*, without giving the name of its author.

Beginning:—

الحمد لله نعمدة و نستعينه و نعوذ بالله من شرور انفسنا..... اما بعد  
هذه جمل من مذاقب الشيخ العارف العالم العامل الرباني عبد القادر  
الجيلاني..... اختصرت بها من كتاب الشيخ الفقيه الاسلام العالم الحفري  
نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل  
الشافعي اللخمي عرف بالشطو في الذي سماه بهجة الاسرار و معدن  
الانوار الخ •

The work ends with the following verses:—

تخلق باخلاق الرجال وكن فتى      كانك مملوك لكل صديق  
و كن مثل طعم الماء حلوا [و] باردا      الى الكبد العوا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bijâpûr (A.H. 941-965=A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size  $8\frac{1}{2} \times 9$ ;  $5 \times 3\frac{1}{2}$ .

اختيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFÎQ LI-ṬULLÂB  
AT-ṬARIQ.

A work, believed to be unique, containing biographical notices of eminent saints and Ṣufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbaddîn Abû'l-'Abbâs Aḥmad bin Salâmah al-Maqdisî شهاب الدين أبو العباس أحمد بن سلامة المقدسي. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikh's by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See Ad-Durar al-Kâminah, vol. i, fol. 42<sup>b</sup>.

Beginning:—

الحمد لله الذي أبدى أنوار معرفته لقلوب العارفين الم

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî (d. A.H. 430=A.D. 1038), the *Ṣifat as-Ṣafwâh* of Ibn al-Jawzî (d. A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn Khamîs al-Mawṣilî (d. A.H. 552=A.D. 1157), the *Ṭabaqât as-Ṣūfiyyîn* of Muḥammad as-Sulamî (d. A.H. 412=A.D. 1021), and the *Risâlat al-Quṣṣairiyah* of Abû'l-Qâsim al-Quṣṣairî (d. A.H. 465=A.D. 1074).

The notices begin with يوسف بن الحسن and end with الرازي.

The work was completed on the 1st Sha'bân, A.H. 740=A.D. 1340, as stated in the following colophon:—

قال مؤلفه رحمه الله تعالى ورضي عنه فرغت من تأليفه صبيحة  
الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة •

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109-118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجويني الأزهري.

## No. 750.

foll. 10; lines 31; size 11 × 8; 8 × 5.

الدر الثمين في مناقب الشيخ محي الدين

AD-DURR AŞ-ŞAMÎN FÎ MANÂQIB  
ASH-SHAIKH MUḤÎYADDÎN.

A life of the popular saint, Shaikh Muḥiyaddin Ibn al-'Arabi (d. A.H. 638=A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abū'l-Ḥasan 'Alī bin Ibrāhīm bin 'Abdallāh bin Ibrāhīm bin Yūsuf al-Qārī al-Baghdādī:—

الدر الثمين في محاسن الشيخ محي الدين رضي الله عنه تاليف  
الشيخ الكامل ..... ابو الحسن علي بن ابراهيم بن عبد الله بن ابراهيم بن  
يوسف القاري البغدادي نور الله و والى من الرحمة فتوحه \*

'Alī bin Ibrāhīm was a contemporary of Qāḍī Aḥmad bin Abī Bakr, called Ibn ar-Ridā al-Yamanī (d. A.H. 821=A.D. 1418; see *Al-Qabas al-Hāwī*, vol. i, fol. 34\*), to whom he formally presented the work, according to the following statement in the preface:—

و بعد هذه رسالة سميتها الدر الثمين في مناقب الشيخ محي الدين  
و ارسلتها الى الصنو العزيز و العزز الحريز الشيخ بهاء الحق والدين احمد  
ابن الرداد الصوفي اليمني لا زالت آيات فضله مسطورة \*

Beginning:—

الحمد لله العلي العليم القدير الحكيم الخبير المنزه عن الشبيه

و النظير الخ \*

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-'Arabi, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.



## No. 751.

fol. 53; lines 11; size  $7 \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

غبطة الناظر

## GIBṬAT AN-NĀZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqādir al-Jilānī (*d.* A.H. 561 = A.D. 1166).

Author: Ibn Ḥajar al-'Asqalānī (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله القادر على تشریف مراده في تشریف اهل وداده الخ \*

The work is divided into eight chapters, as follows:—

- |                              |   |
|------------------------------|---|
| I. Fol. 2 <sup>a</sup> .     | الباب الاول في ذكر مولده                              |
| II. Fol. 4 <sup>a</sup> .    | الباب الثاني نشأته المرمية و اشتغاله يا لعلوم الشرعية |
| III. Fol. 29 <sup>b</sup> .  | الباب الثالث في ذكر مشائخه                            |
| IV. Fol. 30 <sup>b</sup> .   | الباب الرابع في بيان احواله                           |
| V. Fol. 33 <sup>a</sup> .    | الباب الخامس في ثناء الناس عليه                       |
| VI. Fol. 39 <sup>b</sup> .   | الباب السادس في ما نقله اهل عصره من الكرامات          |
| VII. Fol. 52 <sup>a</sup> .  | الباب السابع في نبذة من بلغ كلامه                     |
| VIII. Fol. 53 <sup>a</sup> . | الباب الثامن في وفاته                                 |

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

## No. 752.

fol. 127; lines 27; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

قلائد الجواهر

## QALĀ'ID AL-JAWĀHIR.

A detailed life of *Shaiḫ* 'Abdalqādir al-Jilānī (*d.* A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muḥammad bin Yaḥyā bin Yūsuf at-Tāḡifi al-Ḥanbalī. محمد بن يحيى بن يوسف التاغيفي الحنبلي. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556. See *As-Suḥub al-Wābilah*, fol. 150<sup>a</sup>.

Beginning:—

الحمد لله الذي فتح لأولياته طرق الهدى الخ \*

We are told in the preface that, being dissatisfied with the brevity of the account of *Shaiḫ* 'Abdalqādir al-Jilānī given in *الترغيب المعبر* of Al-'Ulaimī (*d.* A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

أتبعها بعد أن اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه  
و قوله و فعله و ما رآه الله من الأولاد و تعظيم الأولياء له اعترافاً بحقه و اذكر  
شيئاً من مناقبهم و من مناقب من انتهى الى جذابه و لازم الوقوف بعتبة  
بابه فإن علو قدر الاتباع من شرف المتبوع و مزيد فيض الانهار من عظم  
الينبوع و اذكر مولده و وفاته و اختتم ذلك بشي من مناقبه و ما قيل فيه  
مختصراً ذلك عن الاطالة \*

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also *Hāj. Khal.*, vol. iv, p. 565; and *Brock.*, vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: أحمد بن محمد بن عبد الله العموي.

## No. 753.

fol. 404; lines 23; size  $9 \times 5\frac{1}{4}$ ;  $7\frac{1}{2} \times 3$ .

لواقح الانوار في طبقات الاخير

LAWÂQIH AL-ANWÂR FÎ TABAQÂT  
AL-AKHYÂR.

A well-known work, containing biographical notices of eminent saints and Sûfis from the earliest times down to the author's own age.

Author: Abû'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alī ash-Sha'rânī أبو المواهب عبد الوهاب بن أحمد بن علي الشعرائي.

The author, Ash-Sha'rânī, who was a great Sûfī as well as a distinguished scholar, was born in A.H. 899=A.D. 1493. In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdin as-Suyûtī (d. A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sûfism. He died on Monday, the 11th Jumâdâ I, A.H. 973=A.D. 1565. See Tâj at-Tabaqât, vol. x, fol. 248<sup>a</sup>.

Beginning:—

الصدق لله الذي خلق علي اوليائه خلق انعامه فهم بذلك له  
حامدون الخ \*

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end:—

قال مؤلفه ..... كان الفراغ من كتابتها خامس عشر رجب الفرد سنة  
اثنين وخمسين وتسعمائة \*

Copies: Berlin, No. 9982; Kopr., No. 1112; München, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Râm-pûr, p. 363. See also Brook., vol. ii, p. 338; and Hâj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on fol. 397<sup>b</sup>, 398<sup>a</sup>, 399<sup>b</sup>, 400<sup>a</sup>, 401<sup>b</sup>, and 402<sup>a</sup>.

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Faḥḥ Muḥammad Imâmadīn and the other that of a certain Muḥammad Najīb Khān.



The MS. was obtained from the Āsāfiyah library of Haidarābād, in exchange for some other books, as appears from the following note on the last folio :—

این نسخه که در مبادله بعض کتب که در کتب خانه آصفیه موجود  
 نبود بکتاب خانه مرسوم به اورینتل پبلک لائبریری واقع بانگی پور بذا  
 زموده مولوی خدا بخش خان بهادر داده شد غرة ربيع الثاني سنه ۱۳۱۲ \*

No. 754.

fol. 29; lines 23; size 9 × 7; 7 × 3.

رسالة في مناقب الشيخ محمد

RISĀLAH FĪ MANĀQIB AŞH-SĤAIKH  
 MUĤAMMAD.

A life of *Shaiḡh Muḡammad Qarahbāġi*, a Turkish saint (*d.* A.H. 956=A.D. 1549), with an account of his miracles and sayings.

Author: Muḡammad bin Muṣṭafā bin Ḥabīb bin Muḡammad Qarahbāġi محمد بن مصطفى بن حبيب بن محمد قرة باغي.

The author, Muḡammad bin Muṣṭafā, a descendant of the saint Muḡammad Qarahbāġi, was born in Arḡrūm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, *Shaiḡh al-Islām Faiḡallāh Āfindi*, he entered the State service, and soon became Qāḡi of Ġalṭah. In A.H. 1115=A.D. 1703, after his patron, Faiḡallāh Āfindi, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḡān, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See *Tāj at-Ṭabaqāt*, vol. xii, part i, fol. 295<sup>b</sup>.

Beginning :—

الحمد لله المبدئ المعيد الأول الفرد المجيد الخ \*

We are told in the preface that the work was compiled at the instance of the afore-said *Shaiḡh al-Islām Faiḡallāh Āfindi*.

The biographical account of the saint Qarahbāġi is followed by two *Faṣl*, the first of which contains short biographical notices of the saint's two sons, *Walī Muḡammad* and *Ḥabīb Muḡammad* (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafā Āfīndī (*d.* A.H. 1068=A.D. 1658) and Muḥammad Āfīndī (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.

Scribe: حاجي داؤد بلخي.

### No. 755.

fol. 124; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{4}$ .

اصفى الموارد

### AŞFA'L-MAWÂRID.

A life of Shaiḫ Khālid ash-Shahrazūri an-Naqshbandī al-Mujaddidī, with short biographical notices of his Shaiḫs, friends and relatives, entitled اصفى الموارد من سلال احوال الامام خالد.

Author: Shaiḫ 'Uṣmān bin Sanad al-Baṣrī شيخ عثمان بن سند البصري. He wrote also a history of Baġdād, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled مطالع السعود بطيب اخبار الوالي داؤد, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See *Iktifā' al-Qunū'*, p. 434.

Beginning:—

الحمد لله الذي مَيَّرَ تَراجمَ رَجوةِ الغُرِّ من رَجوةِ التَّراجمِ وِالمعاسِرِ

العيونِ وِالغُرِّ وِنُورٍ من مآثرهم انسل عَيْن كل خَيْرٍ وِاثر الخ •

Shaiḫ Khālid ash-Shahrazūri, who was of Kurdish origin, was born at Qarah-Dāġ (a village five miles from Sulaimāniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Ḥaramain, and there he was induced by a certain Indian Sūfī to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandiyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shāh 'Abdallāh (*d.* A.H. 1240=A.D. 1824; see *Khazīnat al-Aṣfiyā'*, vol. i, p. 693), who authorised him to admit disciples to the Naqshbandiyah, Qādiriyyah, Suhrawardiyyah, Kubrawiyyah and Chishtiyah orders. He also attended at Delhi the lectures of the well-known Shāh 'Abdal'azīz Dihlawī (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viā the Persian Gulf, and on his arrival at Sulaimāniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the



Madrasah Al-Isfahāniyah at Az-Zawra', and wrote several treatises against Wahhābī doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231 = A.D. 1816.

The work was compiled at the request of 'Ubaidallāh bin 'Ubaidallāh al-Haidari, a biographical account of whom appears on foll. 115<sup>a</sup>-120<sup>b</sup>.

Written in fair Naskh. Dated, A.H. 1235 = A.D. 1820.

Scribe: عبد الله بن عيسى بن اسمعيل.

## COMMENTATORS ON THE QURĀN.

No. 756.

foll. 132; lines 17; size 9½ × 6; 7 × 4.

طبقات المفسرين

### ṬABAQĀT AL-MUFASSSIRĪN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurān, arranged alphabetically.

Author: Shamsaddin Muḥammad bin 'Alī bin Aḥmad ad-Dā'ūdī al-Mālikī شمس الدين محمد بن علي بن احمد الداوودي المالكي. He was one of the pupils of the celebrated Imām Jalāladdīn 'Abdarrahmān as-Suyūṭī (d. A.H. 911 = A.D. 1505), wrote the present work in A.H. 941 = A.D. 1534, and died in A.H. 945 = A.D. 1538. See Brock., vol. ii, p. 289.

Beginning:—

الحمد لله و كفى و سلام على من اعطى - و آل و صحب له  
و خلفاء - و بعد فقد ألف العلامة شمس الدين محمد بن علي بن احمد  
الداوودي المالكي تلميذ الحفاظ عبد الرحمن بن جلال الدين السيوطي  
قدس سرهما و نور الله ضريعهما طبقات المفسرين جمع فيها متقدمي العصر  
و المتأخرين - مرتبا على حروف المعجم فقال الخ \*



In Hâj. Kbal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of *ابن*. The present copy, however, would appear to be somewhat incomplete, since the notices commence with *يوسف بن موسى الكوفي*. They end with *ابراهيم بن احمد*.

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: *قاسم علي العيدرآبادي*.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1<sup>b</sup>.

## READERS OF THE QURÂN.

No. 757.

fol. 189; lines 23; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

طبقات القراء

### ṬABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions ( *القرآن السبعة* ) and ending with the author's contemporaries, arranged chronologically, in 17 *Ṭabaqât*.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uḡmân bin Qa'imâz ad-Dahabî *شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز الدهبي* (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و اشهدان لا اله الا الله وحده لا شريك له مالع نور و اخطفى و اشهد ان محمدا عبده و رسوله سيد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و التقان - و التقدم في البلدان - على الطبقات و الزمان النج \*

Contents:—

- I. Fol. 1<sup>a</sup>. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوه من رسول الله صلى الله عليه وسلم كما القاه اليه الروح الامين بلاغا من قائله و منزله عز و على \*
- II. Fol. 4<sup>b</sup>. الطبقة الثانية وهم الذين عرضوا على احد المذكورين قبلهم اولقنوا منهم \*
- III. Fol. 8<sup>b</sup>. الطبقة الثالثة و سائرهم من التابعين
- IV. Fol. 17<sup>a</sup>. الطبقة الرابعة و اولهم يدخل في الطبقة الثالثة و جعلتهم ستة و عشرون اماما \*
- V. Fol. 29<sup>a</sup>. الطبقة الخامسة وعدتهم تسعة و ثلاثون مقربا
- VI. Fol. 38<sup>a</sup>. الطبقة السادسة و عددهم سبعة و ستون اماما
- VII. Fol. 50<sup>b</sup>. الطبقة السابعة وعدتهم تسعون نفسا
- VIII. Fol. 59<sup>b</sup>. الطبقة الثامنة وعدتهم خمسة و ثمانون مقربا
- IX. Fol. 73<sup>a</sup>. الطبقة التاسعة وعدتهم اثنان و ثمانون نفسا
- X. Fol. 84<sup>b</sup>. الطبقة العاشرة و اعلاها ثمانية و سبعون اماما
- XI. Fol. 95<sup>a</sup>. الطبقة العادية عشر وعدتهم اثنان و ثمانون نفسا
- XII. Fol. 105<sup>a</sup>. الطبقة الثانية عشر و في اولها جماعة لولا تأخر موتهم لقدموا و مجموعهم مائة و ستة عشر مقربا \*
- XIII. Fol. 118<sup>a</sup>. الطبقة الثالثة عشر
- XIV. Fol. 131<sup>b</sup>. الطبقة الرابعة عشر
- XV. Fol. 148<sup>a</sup>. الطبقة الخامسة عشر و عددهم تسعة و ثمانون
- XVI. Fol. 158<sup>b</sup>. الطبقة السادسة عشر من القراء وعدتهم مائة و خمسة رجال \*
- XVII. Fol. 178<sup>b</sup>. الطبقة السابعة عشر سمينا منهم نحو الاربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330:—

فرغ محمد بن الذهبي المؤلف من هذه [النسخة] المباركة و فيها زيادات و تقديم و تاخير عن المسودة في ربيع الآخر سنة ثلثين و سبع مائة \*

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Köpr., No. 1116. See also Hâj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Foll. 184<sup>b</sup>–189<sup>b</sup> contain supplementary biographical notices of readers of the Qurân, in two parts. The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Da'il Ṭabaqât al-Qurrâ* of 'Alifaddîn al Maṭarî (whose name is given in Ḥâj. Khal., vol. iv, p. 150, as At-Ṭabarî):—

هذا ذيل منقول من خط الحافظ الذهبي و من فوائد الحافظ  
عفيف الدين المطري وهم اهل الطبقة الثامنة عشر و ما بعدها •

Written in Naskh, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A.H. 1213=A.D. 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe: السيد علي المالكي.

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Ṭabaqât al-Kubrâ* of As-Subki.

## HANAFITE JURISTS AND SCHOLARS.

No. 758.

fol. 200; lines 17; size 11 × 7½; 9 × 5½.

الجواهر المضيئة في طبقات الحنفية

### AL-JAWÂHIR AL-MUḌÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Ḥanafite scholars and authors, complete in two separate volumes.

Author: Muḥiyaddîn Abû Muḥammad 'Abdalqâdir bin Abîl-Wafâ' Muḥammad al-Quraṣhî al-Miṣrî معي الدين ابو محمد عبد القادر بن ابى الوفاء محمد القرشي المصري. He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdi (d. A.H. 720=A.D. 1320), Aḥmad ad-Dimyâtî



(*d.* A.H. 749=A.D. 1348), Ibrâhîm at-Tâhirî (*d.* A.H. 728=A.D. 1328), 'Abdallâh as-Şanhâjî (*d.* A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafîte law, and died in A.H. 775=A.D. 1373. For his life, see Husn al-Muḥâdarah, fol. 117<sup>a</sup>; Ad-Durar al-Kâminah, vol. i, fol. 298<sup>a</sup>; and Ḥadâ'iq al-Ḥanafiyah, p. 294.

## Vol. I.

Beginning:—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ \*

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Hanifah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن احمد بن يوسف بن اسمعيل بن شاذل الخوارزمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Âsafiyah, p. 780. See also Brock., vol. ii, p. 80, and Hâj. Khal., vol. ii, p. 648.

The work has been printed in Haidarâbâd (Deccan).

## No. 759.

föhl. 184; lines and size same as above.

The Same.

## Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن يعيش. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المستوفي بعد الرافعي of Yûsuf bin Tagribirdî (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'liq, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

foll. 152; lines 23; size  $8 \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تقود الجمان في مناقب ابي حنيفة النعمان

'UQŪD AL-JUMÂN FÎ MANÂQIB ABÎ  
HANÎFAT AN-NU'MÂN.

A comprehensive biography of Imâm Abû Ḥanifah (*d.* A.H. 150 = A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Yûsuf bin 'Alî bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥi aṣḥ-Ṣhâfi'î شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالح الصافي. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqiyah, and died on the 14th Sha'bân, A.H. 942 = A.D. 1536. See Brock., vol. ii, p. 304; and Hâj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و اخذنا منهم الائمة  
المجتهدين في فروع الشريعة الاولى، فمن احبهم كلهم فقد فاز و دخل في زمرة  
الانقياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الانبياء الخ \*

Having, in A.H. 938 = A.D. 1531, come upon a work containing disparaging remarks about Imâm Ḥanifah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah*:—

Fol. 3<sup>a</sup>. المقدمة تشمل على ستة فصول

Fol. 14<sup>a</sup>. الباب الاول في نسبه و تاريخ مولده و صنفه

Fol. 17<sup>a</sup>. الباب الثاني فيما ورد في تبشير النبي صلي الله عليه وسلم

Fol. 19<sup>a</sup>. الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من

الصعابة و من سمع منهم \*

Fol. 25<sup>a</sup>. الباب الرابع في ذكر بعض شيوخه

Fol. 35<sup>a</sup>. الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفتنة

Fol. 57<sup>a</sup>. الباب السادس في مبدأ امره و نشأته و طلبه العلم

Fol. 60<sup>a</sup>. الباب السابع في ابتداء جلوسه للافتاء و التدريس

- Fol. 62<sup>a</sup>. الباب الثامن في ذكر الأصول التي بنى عليها مذهبه
- Fol. 64<sup>a</sup>. الباب التاسع في بعض خصائصه التي اختلف بها عن غير من  
الائمة \*
- Fol. 67<sup>a</sup>. الباب العاشر في ثناء الائمة عليه وعلى فقهه وتعظيمهم له
- Fol. 77<sup>a</sup>. الباب الحادي عشر في شدة اجتهاده في العبادة وقيامه الليل  
كله وكثرة صلاته بالليل وقرأته القرآن كله في ركعة \*
- Fol. 81<sup>a</sup>. الباب الثاني عشر في خوفه ومراقبته لربه سبحانه وتعالى
- Fol. 84<sup>a</sup>. الباب الثالث عشر في كرمه وجوده وسخائه ومواساته
- Fol. 86<sup>b</sup>. الباب الرابع عشر في ورعه وزهده وامانه
- Fol. 89<sup>a</sup>. الباب الخامس عشر في وقور عقلاء ونراسته
- Fol. 91<sup>a</sup>. الباب السادس عشر في زكائه وفطنته واجوبته المسئلة عن  
الاسئلة المبيهة \*
- Fol. 106<sup>a</sup>. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم
- Fol. 109<sup>b</sup>. الباب الثامن عشر في اكله من كسبه ورده جوائز الامراء  
والخلفاء وغيرهم من ارباب الدولة \*
- Fol. 110<sup>b</sup>. الباب التاسع عشر في اخلاقه في مله
- Fol. 111<sup>a</sup>. الباب العشرون في بعض حكمه ومواعظه وآدابه
- Fol. 114<sup>b</sup>. الباب الحادي والعشرون في عرض الامراء والخلفاء عليه  
القضاء وغيره من الولايات واعتلاءه من ذلك وضربهم له  
وحبسهم اياه \*
- Fol. 116<sup>b</sup>. الباب الثاني والعشرون في ذكر احرف قيل انه كان  
يختار القراءة بها \*
- Fol. 117<sup>b</sup>. الباب الثالث والعشرون في بيان كثرة حديثه وكونه من  
اعيان الحفاظ \*
- Fol. 130<sup>a</sup>. الباب الرابع والعشرون في سبب مرضه وفاته وانه  
مات شهيدا وابن دفن وما يتعلق بذلك وما سمع  
من نوح الجن عليه \*
- Fol. 133<sup>a</sup>. الباب الخامس والعشرون في بعض منامات حسنة رآها  
هو ورويت له في حياته وبعد وفاته وبيان رد منامات  
ذكرت بصد ذلك \*
- Fol. 138<sup>b</sup>. الباب السادس والعشرون في بعض ما قيل فيه من الشعر
- Fol. 141<sup>a</sup>. الخاتمة تشتمل على اربعة فصول \*



The work was completed towards the end of Rabî II, A.H. 939 = A.D. 1532, as stated in the following colophon:—

قال مؤلفه انقر الخلق الى عفو الحق محمد بن يوسف بن علي  
 بن يوسف الدمشقي الصالح القادري نزول البرقوتية التي بصحراء  
 القاهرة خارج باب النصر ..... فرغت من تاليفه في  
 اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة \*

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yeni, No. 876; Ayâ Şûfiyah, No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Ḥamîdaddîn Aḥmad, alias Nûralhudâ, dated A.H. 1257 = A.D. 1841, is found on the title-page.

### No. 761.

fol. 49; lines 19; size  $7\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

طبقات الادة الحنفية

## ṬABAQÂT AS-SÂDAT AL- HANAFÎYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Ḥanîfah (d. A.H. 150 = A.D. 767) to Aḥmad bin Sulaimân bin Kamâl Pâshâ (d. A.H. 940 = A.D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Aḥmad bin Muṣliḥaddin Muṣṭafâ Ṭâḥkubrîzâdah (d. A.H. 968 = A.D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Ṭabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwnidî عبد الله السويدي (died c. A.H. 950 = A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله  
و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت  
فيه المشاهير من الائمة الذين نقلوا علم الشريعة في كل طبقة و نشرها  
بين الامة الخ \*

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Ṭabaqât*, all of which, with the exception of the seventh, are mentioned in the Berlin copy:—

1. الطبقة الاولى طبقة المجتهدين في الشرع كالائمة السنة المذكورة و من  
سلك مسلكهم من الائمة \*
2. الطبقة الثانية طبقة المجتهدين في المذهب كتلاميذ اصحاب الطبقة  
الاولى \*
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن  
صاحب المذهب \*
4. الطبقة الرابعة طبقة اصحاب التخریج من المقلدين كالرازي و احزابه
5. الطبقة الخامسة طبقة اصحاب التخریج من المقلدين كابي حسن  
القدوري و صاحب الهداية \*
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوي و  
الضعيف و ظاهر الرواية \*
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على التمييز المذكور  
في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن  
اليمن بل يجمعون ما يجدون في التدوين كعاطب الليل \*

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

## No. 762.

foll. 85; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 6\frac{1}{4}$ 

الخيرات الحسان في مناقب الامام ابي حنيفة النعمان  
 AL-KHAIRĀT AL ḤISĀN FĪ MANĀ-  
 QĪB AL-IMĀM ABĪ ḤANĪFAT  
 AN-NU'MĀN.

A well-known biography of Imām Abū Ḥanīfah (d. A.H. 150 = A.D. 767).

Author: Abū'l-'Abbās Shihābaddin Aḥmad bin Muḥammad bin 'Alī, called Ibn Ḥajar al-Haiṣamī أبو العباس شهاب الدين أحمد بن محمد بن علي الشَّيْبَرِيّ (d. A.H. 974 = A.D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

الحمد لله الذي اختص العلماء بوراثة الانبياء الخ \*

In the preface, the author tells us that his original draft of a life of Imām Abū Ḥanīfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the *Uqūd al-Jumān* of Muḥammad bin Yūsuf ad-Dimashqī (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389; and Ḥāj. Khal., vol. iii, p. 182.

Written in fair Naskh, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

## No. 763.

foll. 178; lines 17; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{4} \times 2\frac{1}{4}$ .

الاثمار الجنية في اسماء الحنفية  
 AL-AṢMĀR AL-JANĪYAH FĪ ASMĀ'  
 AL-ḤANAFĪYAH.

A biographical dictionary of eminent jurists of the Ḥanafite school.



Author: Mullā 'Alī bin Sultān Muḥammad al-Qārī al-Harawī  
ملا علي بن سلطان محمد القاري الهروي (d. A.H. 1014=A.D. 1605). See Lib.  
Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله رب الأرض و السماء ذي الفضل و الطول و النعماء الخ \*

The title of the work is not given in the text; but in the *Khulāṣat al-Aṣar*, vol. iii, p. 185, and the *Hadā'iq al-Ḥanafiyah*, p. 399, it is called *الأشبار الجنية في أسماء العتفة*. In a note at the top of fol. 1<sup>b</sup>, however, the work is designated *حديقة النعمان*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imām Abū Ḥanīfah (d. A.H. 150=A.D. 767), entitled *مسند الانام شرح* (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imām Abū Ḥanīfah, divided into several *Faṣl*. The alphabetical series of proper names begins on fol. 50<sup>b</sup> with *أبراهيم بن أحمد بن محمد حمويه* and ends on fol. 153<sup>a</sup> with *يونس بن القاسم*; and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Anṣāb*. The work ends with a *Khātimah*, called *كتاب الجامع*, which is divided into a large number of *Fā'idah*, dealing with miscellaneous legal and religious matters. Following the *Khātimah* comes a *Faṣl*, containing a few supplementary notices of the Ḥanafite jurists of Yemen, extracted from the *Tirāz A'lām az-zaman Fi Tabaqāt A'yān al-Yaman* of 'Alī bin Ḥasan al-Khazraji (d. A.H. 812=A.D. 1409).

Another copy of the work is noticed in Būhār, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: عبد الرحيم بن صالح.

No. 764.

fol. 193; lines 17; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

[كتاب المجتهدين]

[KATĀ'IB AL-MUJTAHIDĪN.]

A work containing biographical notices of eminent doctors of the Ḥanafite school, without title or author's name.

The work seems to be based on the *Katā'ibu A'lām al-Akhyār* of Maḥmūd bin Sulaimān al-Kaffawī (d. A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtār* of Al Haskafī, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتاب و فيها خمسة مطالب المطلب الاول في حد الفقه  
المطلب الثاني في الاجتهاد المطلب الثالث في رسم المفتي المطلب  
الرابع في طبقات الفقهاء السبعة المطلب الخامس في امهات المسائل النخ

The work consists of an introduction, termed *فاتحة الكتاب*, and six *Katā'ib* (lit., battalions). The introduction is subdivided into five *Matālib*, dealing, respectively, with the definition of law; the significance of *Ijtihād*, or legal scholarship; the duties of a *Mufti*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katā'ib* are as follows:—

- |                             |  |
|-----------------------------|--|
| I. Fol. 15 <sup>a</sup> .   | كتيبة طبقة المجتهدين في الشرع وهي الكتيبة الاولى |
| II. Fol. 30 <sup>b</sup> .  | كتيبة طبقة المجتهدين في المذهب و اقراهم          |
| III. Fol. 63 <sup>a</sup> . | كتيبة طبقة المجتهدين في المسائل                  |
| IV. Fol. 115 <sup>b</sup> . | الكتيبة الرابعة طبقة اصحاب الذخيرة               |
| V. Fol. 143 <sup>b</sup> .  | كتيبة طبقة اصحاب الترجيح                         |
| VI. Fol. 170 <sup>a</sup> . | كتيبة طبقة المتبحرين في الفنون                   |

Written in fair Nasta'liq. The following folios are blank, viz., 79<sup>a</sup>, 81<sup>a</sup>, 101<sup>a</sup>, 119<sup>b</sup>, 128<sup>b</sup>, 130<sup>b</sup>, 134<sup>a</sup>, 138<sup>b</sup>, 144, 147<sup>b</sup>, 150<sup>a</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 156<sup>a</sup>, 158<sup>b</sup>, 161<sup>b</sup>, 163<sup>a</sup>, 165<sup>b</sup>, 168<sup>b</sup>, 170<sup>a</sup>, 174<sup>b</sup>, 176<sup>b</sup>, 178<sup>b</sup>, 182<sup>b</sup>, 183<sup>a</sup>, 185<sup>a</sup>, 187<sup>b</sup>, and 189<sup>a</sup>.

Not dated. Apparently, 19th century.



## SHĀFI'Ī JURISTS AND SCHOLARS.

No. 765.

foll. 226; lines 30; size  $6\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

تبیین کذب المفتري

## TABYĪN KADIB AL-MUFTARĪ.

A very old copy of a work on the life and merits of Imām Abū'l-Ḥasan al-Ash'ari ash-Shāfi'ī, the celebrated founder of the Ash'ari school of theology (d. A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.

Author: Ṣiqataddīn Abū'l-Qāsim 'Alī bin al-Ḥasan bin Hibatallāh, called Ibn 'Asākir بن عبد الله الحسن بن علي بن القاسم أبو القاسم علي بن الحسن بن عبد الله الشهاب بن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muḥarram, A.H. 499=A.D. 1105. He received his education at Bagdād, in the famous Nizāmīyah College; and served at Damascus as a professor in the Dār al-Ḥadīṣ An-Nūriyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Adil Nūraddīn Maḥmūd bin Zangī, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see *Ṭabaqāt al-Kubrā* by As-Subki, vol. vi, fol. 15<sup>b</sup>; *Tadkīrat al-Ḥuffāz*, vol. iv, p. 122; *Ṭabaqāt* by Al-Isnawī, fol. 164<sup>a</sup>; *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 46<sup>b</sup>; *Ṭabaqāt al-Mufasssīrīn* by Ad-Dā'ūdī, fol. 62<sup>a</sup>; *Mir'āt al-Janān*, fol. 343<sup>b</sup>; *Dustūr al-'Ilām*, fol. 96<sup>b</sup>; and Ibn Khallikān (De Slane's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منح أهل التحقيق في توحيد بصائر و احلامنا الخ \*

The work consists of the following chapters:—

Fol. 5<sup>b</sup>. ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي

فازق مقيدة اهل الاعتزال به \*

Fol. 11<sup>a</sup>. ما روي عن النبي صلى الله عليه وسلم عن بشارته بقدم

ابي موسى و اهل اليمن \*



- Fol. 17<sup>a</sup> ذكر مازنق ابو الحسن رحمه الله من شرف الاصل و بما ورد  
من تنبيه ذوي الفهم \*
- Fol. 54<sup>b</sup>. ذكر ما اشتهر به ابو الحسن رضي الله عنه من العلم و ظن  
منه و فوز المعرفة \*
- Fol. 62<sup>b</sup>. ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في  
العبادة \*
- Fol. 63<sup>b</sup>. ذكر ما يسر لابي الحسن رضي الله عنه من النعمة من  
كونه من خير قرون هذه الامة \*
- Fol. 67<sup>a</sup>. [ذكر] ما وصف من معانيته لامل البدع .
- Fol. 77<sup>a</sup>. ذكر مازوي من البنائات التي تدل على ان ابا الحسن  
من مستعصي الامعات [sic الامامة] \*
- Fol. 78<sup>a</sup>. ذكر ما مدح به ابو الحسن من الاشعار .
- Fol. 83<sup>b</sup>. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imām Ash'arī by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escur., No. 1796. See also Hāj., Khāl., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abū Ja'far al-Qurtubī, whose proper name is Aḥmad bin 'Alī bin Abī Bakr bin Ismā'il al-Qurtubī (d. A.H. 596=A.D. 1199; see *Ṭabaqāt al-Qurrā'* by Aḍ-Ḍahabī, fol. 132<sup>b</sup>):—

خط ابي جعفر القرطبي امام دار الحديث ..... بدمشق \*

The above note is followed by an original *Samā'* (written by the same Aḥmad bin 'Alī al-Qurtubī), saying that the present copy was read before the author's son, Abū Muḥammad Qāsim bin 'Alī (d. A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd Dū'l Qa'dah, A.H. 581=A.D. 1186.

No. 766.

foll. 272; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

طبقات الشافعية الكبرى

ṬABAQĀT AṢH-SHĀFI'ĪYAT AL  
KUBRĀ.

A comprehensive biographical dictionary of Shāfi'ī scholars, complete in seven separate volumes.

Author: Tājaddīn Abū Naṣr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī aṣh-Shāfi'ī تاج الدين أبو نصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddīn ad-Dahabī (d. A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shāfi'īte school of law, in which he claimed to be one of the supreme authorities. He was appointed Qāḍī of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qāḍī. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shāfi'īte scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Shāfi'īte jurisprudence and Muhammadan theology. He died on the 7th Dū'l-Ḥijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durar al-Kāminah, vol. i, fol. 309<sup>a</sup>; Dustūr al-I'lām, fol. 62<sup>a</sup>; and Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 157<sup>b</sup>.

Vol. I.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى ..... الحمد لله نحمده  
ونستعينه ونستغفره ونستهديه اليه \*

The work is divided into seven Ṭabaqāt, the names included in each Ṭabaqah being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Aḥmad or Muḥammad are in every case placed first. The present volume ends with the account of العارث بن شريم النفال الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenī, No. 870; Ayā Şūfiyah, Nos. 3299-3301; Cairo, vol. v, p. 78;

Rāmpūr, p. 640; and Būhār, Nos. 257-263. See also Hāj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56<sup>b</sup>, 59<sup>a</sup>, 67<sup>b</sup> and 93<sup>a</sup> contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

### No. 767.

fol. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of *العشارث بن مكي بن محمد بن يوسف الأموي* and ending with that of *الحسن بن أحمد بن يزيد بن عيسى الأمطري*.

Fol. 1<sup>b</sup> contains a gap of about four lines. There are also short lacunae on foll. 128<sup>b</sup>, 263<sup>a</sup>, 275<sup>a</sup> and 275<sup>b</sup>.

### No. 768.

fol. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of *العبين بن أحمد بن الطبري أبو الحسين الجليلي* and ending with that of *اسماعيل بن ابراهيم بن محمد عبد الرحمن القرب أبو محمد الفقيه المغربي السرخي*.

Lacunae are found on foll. 14<sup>a</sup>, 15<sup>a</sup>, 17<sup>a</sup>, 163<sup>a</sup> and 226<sup>a</sup>.



## No. 769.

fol. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن زافر بن محمد بن عبد الله بن محمد بن علي ابو القاسم القوقاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داود المقدسي.

Lacunae are found on fol. 25<sup>b</sup>, 35<sup>a</sup>, 49<sup>b</sup>, 86<sup>a</sup>, 129<sup>b</sup>, 253<sup>b</sup> and 265<sup>a</sup>.

## No. 770.

fol. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of عبد المحسن بن عبد المنعم بن علي الكفوطيائي ثم الشيرازي and ending with that of عبد الله بن نصر بن علي العراقي ابو القاسم نزيل البصرة.

Lacunae are found on fol. 1<sup>b</sup>, 31<sup>a</sup>, 82<sup>a</sup>, 86<sup>a</sup>, 136<sup>a</sup>, 146<sup>b</sup>, 152<sup>a</sup>, 154<sup>b</sup>, 157<sup>b</sup>, 161<sup>a</sup>, 192<sup>a</sup>, 215<sup>a</sup>, 242<sup>b</sup> and 243<sup>b</sup>.

## No. 771.

fol. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جبيل النعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183<sup>a</sup>, and one line at the bottom of fol. 275<sup>a</sup>, have been penned through. Besides a gap of about four lines on fol. 75<sup>a</sup>, there are short lacunae on fol. 15<sup>a</sup>, 58<sup>b</sup>, 63<sup>a</sup>, 78<sup>b</sup>, 79<sup>a</sup>, 80<sup>b</sup>, 85<sup>a</sup>, 105<sup>b</sup>, 109<sup>b</sup>, 111<sup>a</sup>, 112<sup>b</sup>, 120<sup>a</sup>, 135<sup>b</sup>, 139<sup>a</sup>, 216<sup>a</sup>, 231<sup>a</sup>, 277<sup>a</sup>, 334<sup>b</sup> and 335<sup>a</sup>.

## No. 772.

fol. 323; lines and size same as above.

The Same,

Vol. VII.

The seventh volume of the same work, beginning with the account of *أحمد بن محمد بن أحمد بن عثمان بن الشيخ شهاب الدين اللبلبي* and ending with that of *يوسف بن عبد المجيد بن علي بن داود الهذلي*.

Lacunae are found on fol. 1<sup>b</sup>, 46<sup>b</sup>, 47<sup>a</sup>, 53<sup>a</sup>, 65<sup>a</sup>, 190<sup>b</sup>, 223<sup>b</sup>, 260<sup>a</sup>, 266<sup>b</sup>, 298<sup>b</sup>, 299<sup>b</sup> and 301<sup>a</sup>.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe: *عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن أحمد بن عبد الحق باجل*.

## No. 773.

fol. 253; lines 20; size 10 × 7; 7½ × 4½.

طبقات الفقهاء الشافعية

# ṬABAQĀT AL-FUQAHĀ' ASh-SHĀFI'ĪYAH.

Biographical notices of the Shāfi'ī jurists, arranged alphabetically according to the names by which they are popularly known.

Author: Jamāladdīn Abū Muḥammad 'Abdarrahīm bin al-Ḥasan bin 'Alī al-Isnawī ash-Shāfi'ī *جمال الدين أبو محمد عبد الرحيم بن الحسن بن علي الأسنوي الشافعي*.

According to the author's own statement (fol. 33<sup>b</sup>), he was born in Isnā, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqiaddīn 'Alī as-Subkī (d. A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkiyah, Al-Fārisiyah, and Al-Fādiliyah. He also delivered lectures on the Qurān in the mosque of Ṭūlūn. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'ī law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 156<sup>b</sup>:—

1. اللوامع البوارق في الجمع. 2. الهداية في اوقام الكفاية. 3. جواهر البحرين. 4. والفوارق البحر المحيط. 5. شرح عروض ابن العاجب.

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see *Husn al-Muhâdarah*, fol. 210<sup>a</sup>; *Ad-Durar al-Kâminah*, vol. i, fol. 285<sup>a</sup>; *Duṣṭûr al-ʿIlâm*, fol. 8<sup>a</sup>; *Ṭabaqât* by Ibn Qâḍi Shuhbah, fol. 156<sup>a</sup>; and *Ṭabaqât* by Ibn al-Mulaqqin, fol. 143<sup>b</sup>.

Beginning:—

الحمد لله مميت الحياء ومحيي الاموات الخ \*

The first eight folios are devoted to biographical notices of Imâm Shâfiʿi and his contemporary followers. The alphabetical series of notices begins on fol. 9<sup>a</sup>, with الانماطي.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of Shawwâl, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142; *Hajj Khal.*, vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe: علي بن السيد محمد بن علي بن عبد الله الرفاعي.

#### No. 774.

fol. 186; lines 27; size  $10\frac{1}{2} \times 7\frac{1}{4}$ ;  $7 \times 4\frac{1}{2}$ .

العقد المذهب في طبقات حملة المذهب

### AL-ʿIQD AL-MUDAHHAB FÎ ṬABAQÂT ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the Shâfiʿi school, from the time of Imâm Shâfiʿi to A.H. 780=A.D. 1378.



Author; Sirājaddin Abū Ḥafṣ 'Umar bin 'Alī bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusī ash-Shāfi'ī, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, 'Alī bin Aḥmad (d. A.H. 727 = A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabi' I, A.H. 723 = A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154<sup>b</sup>-155<sup>b</sup>. He tells us that he lost his father, when he was little more than a year old. His mother then married one 'Isā al-Maḡribī al-Mulaqqin, a teacher of the Qur'ān in the mosque of Ṭūlūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the *Ṭabaqāt ash-Shāfi'iyah* by Ibn Qāḍī Shuhbah, fol. 191<sup>a</sup>, as well as *Al-Qabas al-Hāwī*, vol. ii, fol. 3<sup>b</sup>, a large number of these compositions were unfortunately burnt during the author's life-time. He died on the 6th Rabi' I, A.H. 804 = A.D. 1401. For his life and works, see *Husn al-Muḥāḍarah*, fol. 216<sup>a</sup>; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 191<sup>a</sup>; *Dustūr al-'Ilām*, fol. 138<sup>a</sup>; *Al-Qabas al-Hāwī*, vol. ii, fol. 3<sup>b</sup>; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتانا من لذنك رحمة وهي لنا من امرنا رشدا - الحمد لله  
وسلام على عباده الذين اصطفى و الصلاة و السلام على الهادي الى  
سبيل الخير و الداعي الى الوفا و على آله و اصحابه و سلم وكرم - و بعد  
فهذه جملة نافعة ان شاء الله تعالى في معرفة طبقات الشافعية يجب على  
الفقيه تحصيلها الخ \*

The work is divided into three *Ṭabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqāt*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156<sup>a</sup>-186<sup>a</sup> consist of a supplement to the same work, compiled by the author himself, and designated *كتاب الذيل على طبقات* 'كتاب الذيل للمؤلف سراج الدين عمر بن الملقن', arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Hāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifā'i, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskḥ, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

### No. 775.

fol. 233; lines 25; size  $8 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

fol. 1-210<sup>b</sup>.

I.

طبقات الشافعية

## ṬABAQĀT ASH-SHĀFI'ĪYAH.

Biographies of eminent jurists of the Shāfi'ī school, from the time of Imām Shāfi'ī (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abū Bakr bin Aḥmad bin Muḥammad bin 'Umar, known as Ibn Qāḍī Shuhbah al-Asadī ابوبكر بن احمد بن محمد بن عمر الشهير بالشافعية. He was a great Shāfi'ī jurist of Syria; was born in Rabi' I, A.H. 779=A.D. 1377; and died on the 11th Dū'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustūr al-ʿIlām*, fol. 112<sup>a</sup>; *Hāj. Khal.*, vol. iv, p. 143; and *Brock.*, vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء النجم

The work is divided into 29 *Ṭabaqāt*, or chronological groups. The first *Ṭabaqah* contains notices of those persons who received their education directly from Imām Shāfi'ī. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Ṭabaqah* covers a period of twenty years. Within each *Ṭabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cairo, vol. v, p. 36; Paris, No. 2102; Būhār, No. 264; and *ʿAṣāfiyah*, p. 784.

Written in fair Naskḥ, with the headings in red. Dated, A.H. 913=A.D. 1507.



Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210<sup>b</sup>, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-'Iqân* of Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505).

fol. 211<sup>a</sup>-233<sup>b</sup>.

II.

كتاب الذيل و تكملة طبقات الشافعية

# KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ĪYAH.

A supplement to the same work, designated on fol. 211<sup>a</sup> كتاب الذيل و تكملة طبقات الشافعية لابن قاضي شهبه .

The author of the supplement does not reveal his name in the text; but we learn from Hâj. Khal., vol. iv, p. 143, as well as from Al-Qabas al-Hâwî, vol. i, fol. 67<sup>a</sup>, that it was compiled by 'Izzaddîn Hamzah bin Ahmad al-Husainî عزالدين حمزة بن احمد الحسيني (d. A.H. 874=A.D. 1469), a disciple of Ibn Qâḍî Shuhbah, and the author of several works.

Beginning:—

\* الحمد لله رب العالمين و الصلاة والسلام على اشرف المرسلين الخ

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

- |                              |  |
|------------------------------|--|
| I. Fol. 211 <sup>b</sup> .   | القسم الاول من اشتهر باسمه                     |
| II. Fol. 216 <sup>a</sup> .  | القسم الثاني من اشتهر بكنيته                   |
| III. Fol. 220 <sup>a</sup> . | القسم الثالث من اشتهر بلقب                     |
| IV. Fol. 222 <sup>a</sup> .  | القسم الرابع من اشتهر بنسبة الى قبيلته او بلده |
| V. Fol. 227 <sup>a</sup> .   | القسم الخامس من اشتهر بابن                     |
| VI. Fol. 231 <sup>b</sup> .  | القسم السادس من اشتهر اسمه بصاحب               |

A very modern copy. Written in fair Naskh, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

No. 776.

fol. 322; lines 15; size 10½ × 7; 7¼ × 4.

Another copy of the same work, in two volumes.



## Vol. I.

From the beginning of the work up to the end of the 21st *Ṭabaqah*.

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## No. 777.

fol. 257; lines and size same as above.

## Vol. II.

From the 22nd *Ṭabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskḥ.

Dated, A.H. 1340=A.D. 1921.

Scribe: محمود عالم جاء.

A table of contents is prefixed to each volume.

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## ḤANBALITE JURISTS AND SCHOLARS.

## No. 778.

fol. 273; lines 17-19; size 13 × 9; 10 × 7.

طبقات الحنابلة

## ṬABAQĀT AL-ḤANĀBILAH.

Biographical notices of Ḥanbali scholars, from the time of Imām Aḥmad bin Muḥammad bin Ḥanbal (*d.* A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abū'l-Ḥusain Muḥammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrā', called Ibn Abīya'lā al-Ḥanbalī أبو الحسين بن محمد بن الحسن بن خلف بن القراء المشتهر بابن أبي يعلى الحنبلي. He was born on the 15th Sha'bān, A.H. 451=A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Aḥḥ-Sharīf Abū Ja'far 'Abdalkhāliq (*d.* A.H. 470=A.D. 1077), and acquired a profound knowledge in the Ḥanbali school of law. Besides the present work, the following compositions of his are enumerated

in the *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab al-Ḥanbalî (vol. i, fol. 58<sup>a</sup>):—

المفتاح في الفقه 3. المفردات في اصول الفقه 2. المجموع في الفروع 1.  
شرف الاتباع وسرف الابتداع 5. ايضاح الادلة في الرد على الفقرة الضالة المضلة 4.  
بتأريه معاوية بن ابي سفيان.

He was killed on the night of the 10th Muḥarram, A.H. 526 = A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Ṭabaqât al-Ḥanâbilah* by Ibn Rajab, vol. i, fol. 58<sup>a</sup>; and *Mir'ât al-Janân*, fol. 307<sup>b</sup>.

Beginning:—

حدثنا الشيخ الامام الحافظ ابو العز عبد المعطي بن حوب بن زهير  
الحبري قال حدثنا القاضي الوجد السعيد الشهيد ابو الحسين محمد بن  
محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه  
و كتابه وذلك في سنة اربع و عشرين و خمس مائة قال الحمد لله اعلي  
العظيم السميع البصير الخ \*

The first eight folios are devoted to a genealogical table and short account of Imâm Aḥmad Ibn Hanbal. The work is divided into six *Ṭabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Ṭalḥah bin Aḥmad (d. A.H. 512 = A.D. 1118).

Another copy of the work is noticed in *Bûhâr*, No. 265. See also *Hâj. Khal.*, vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskh, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637 = A.D. 1240.

Scribe: عبد الدائم بن عبد الجليل بن محمد بن عمر اليعقوبي.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî aṣ-Ṣâliḥî (d. A.H. 916 = A.D. 1510; see *As-Suḥub al-Wâbilah*, fol. 46<sup>a</sup>) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و تصفحة العبد الفقير الراجي مغفريه  
القوي حسن بن علي بن عبيد بن احمد بن عبيد بن ابراهيم المرادوي  
المقدسي الحنبلي عامله الله بلاطفه الخفي في ذي تعدة سنة ست  
و سبعين و ثمان مائة \*



Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتقل بالابتياح الشرعي الى ملك  
 كاتبه بحمد الله وحسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر  
 بن محمد بن ..... المقدسي الحنبلي عفي الله عنه و عن جميع  
 المسلمين و عن والديه في شهر سنة تسع عشرة و ثمان مائة احسن الله  
 عاقبتها في خير و غنية \*

No. 779.

fol. 149; lines 25; size  $9\frac{1}{4} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

طبقات الحنابلة

## TABAQÂT AL-ḤANÂBILAH.

Another biographical work on Ḥanbali scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abû'l-Faraj 'Abdarrahmân bin Aḥmad bin Ḥasan bin Rajab as-Sâlimî al-Baġdâdî al-Ḥanbali بن احمد بن الحسن بن رجب السالمي البغدادي (d. A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم ..... قال الشيخ الامام العالم  
 المقرئ زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس  
 احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعته و جعلته  
 ذبلا على كذاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن  
 محمد بن القاضي ابي يعلى \*

The present volume ends with the account of Naṣrallâh bin 'Abdal'aziz al-Ḥarrânî (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bâhâr, No. 266; and Köpr. No. 1115. See also Hâj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن قننوخ التميمي الحنبلي.



## No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalḡanī bin 'Abdalwāhid al-Maqdisī (*d.* A.H. 600=A.D. 1203) and ending with that of Muḡammad bin Abī Bakr Ibn Qaiyim al-Jawziyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on fol. 1<sup>b</sup>, 2<sup>a</sup>, 7<sup>a</sup>, 18<sup>b</sup>, 103<sup>b</sup>, and 109<sup>b</sup>.

## No. 781.

fol. 194; lines 15; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahrāb bin 'Abdalwāhid ash-Shirāzi (*d.* A.H. 538=A.D. 1144).

## No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḡammad bin 'Alī as-Ṣā'iḡ (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallāh bin 'Abdal'azīz al-Ḥarrānī (*d.* A.H. 600=A.D. 1203).

## No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalḡanī bin 'Abdal-Wāhid al-Maqdisī (*d.* A.H. 600=A.D. 1203) and ending with that of Aḡmad bin 'Isā al-Maqdisī (*d.* A.H. 643=A.D. 1246).

## No. 784.

fol. 181; lines and size same as above.

Vol. IV.

Beginning with the account of Yaḥyā bin 'Alī al-Farāḍī (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qaiyim al-Jawziyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskh.

## No. 785.

fol. 170; lines 29; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

السحب الوابل على غرائب الحنابلة

AS-SUḤUB AL-WÂBILAH 'ALĀ  
ḌARĀ'IH AL-ḤANĀBILAH.

A biographical dictionary of Ḥanbalī scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muḥammad bin 'Abdallāh bin 'Alī bin 'Uṣmān bin Ḥumaid an-Najdī al-Ḥanbalī محمد بن عبد الله بن علي بن عثمان بن حميد النجدي الحنبلي.

A short life of the author, Muḥammad an-Najdī, has been inserted by his pupil, Ṣāliḥ bin 'Abdallāh bin Ibrāhīm, at the end of the present copy, where it is stated that he was born at 'Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qāḍī 'Abdallāh bin 'Ubaidarraḥmān, called Abā Buṭain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muḥammad bin al-Hudaibī (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nābulus, where he made the acquaintance of the eminent Ḥanbalī scholars of the time, and collected materials for the present work. He held the post of Mufti at Mecca; and died at Tā'if on the 12th Sha'bān, A.H. 1295=A.D. 1878.

Beginning:—

أحمد من رفع مقدار العلماء وجعلهم أعلاما الخ •

In the preface, the author points out that Zainaddīn 'Abdarraḥmān al-'Ulaīmī (*d.* A.H. 927=A.D. 1521) compiled a supplement to

the *Ṭabaqāt* of Ibn Rajab al-Ḥanbalī (No. 779 above), which contained biographical notices of those Ḥanbalī scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalī scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimī's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

The notices begin with *ابراهيم بن احمد بن عبد العادي بن عبد الحميد* and end with *يوسف بن يعقوب بن مرعي بن يوسف الطور كرمي* and *المقدسي الصالحي*. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with *أمية بنت محمد* and ending with *نشان بن ابراهيم الدمشقي*.

The work was completed at Mecca on the 12th Jumādā II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد اتمتة نقلا من المسودة الذاتية لجامعه الاحقر الراجي اطف به  
 العلي عبدة محمد بن عبد الله بن حميد الحنبلي مفتي الحنابلة بمكة  
 المشرفة ..... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر  
 جمادي الآخرة من شهر سنة ١٢٨٨ ختمها الله على جميع المسلمين بتخير  
 وذلك بخطوتي بمدرسة الوزير محمد باشا في جانب باب الزيارة مكة  
 المشرفة \*

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.



## PHYSICIANS.

No. 786.

foll. 234; lines 27; size  $12 \times 7\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

عيون الانباء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ TABAQÂT  
AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddin Abû'l-'Abbâs Aḥmad bin al-Qâsim, commonly known as Ibn Abi Usaibi'ah as-Sa'dî al-Khazrajî, موثق الدين ابو العباس احمد بن القاسم الشخير بابن ابي اصيبعة السعدي الخزرجي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nûriyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddin Aidamir bin 'Abdallâh, the chief of Şarkhad. He died in A.H. 668=A.D. 1270. See Iktifâ' al-Qunû', p. 103; and Brock., vol. i, p. 325.

Beginning:—

الحمد لله فاشتر الامم و منشتر الرمم بلرمي القمم و مبرر السقم الخ \*

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Râmpûr, p. 642; and Hâj. Khal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nasta'liq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3<sup>b</sup>, 58<sup>b</sup>, 100<sup>a</sup>, 154<sup>b</sup>, 162<sup>a</sup>, 171<sup>b</sup>, 178<sup>a</sup> and 181<sup>b</sup>.

A fly-leaf at the end contains a biographical sketch of Ḥakim Muḥammad Kâzîm of Delhi (d. A.H. 1149=A.D. 1736).

## LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

fol. 181; lines 11; size  $8 \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

نزهة الألباء في طبقات الأدباء

NUZHAT AL-ALIBBÂ' FÎ TABAQÂT  
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamâladdin Abû'l-Barakât 'Abdarrahmân bin Muḥammad bin 'Ubaidallâh bin Abî Sa'îd al-Anbârî كمال الدين ابوالبركات عبد الرحمن بن محمد بن عبيد الله بن أبي سعيد الأنباري. He was born at Anbâr (a village about ten miles from Bagdâd) in Rabî' II, A.H. 513=A.D. 1119; came to Bagdâd in his early youth, and settled permanently there. He studied in the Nizâmiyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bân, A.H. 577=A.D. 1181. See Buḡyat al-Wu'ât, fol. 237<sup>a</sup>; Tabaqât by Ibn Qâḍî Shuhbah, fol. 56<sup>a</sup>; Tabaqât by Al-Isnawî, fol. 22<sup>b</sup>; Tabaqât by Ibn al-Mulaqqin, fol. 110<sup>a</sup>; Tabaqât al-Kubrâ by As-Subki, vol. v, fol. 259<sup>a</sup>; Mir'ât Al-Janân, fol. 347<sup>a</sup>; and Ibn Khallikân (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خالق الإنسان الذي علمه البيان الخ \*

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajari (d. A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe: قاسم علي حيدر ابادي.



No. 788.

foll. 364; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4\frac{1}{4}$ .

بَغْيَةُ الوَعْلَةِ فِي طَبَقَاتِ اللُّغَوِيِّينَ وَالنَّحْوَةِ

## BUGYAT AL-WU'ÂT FÎ ṬABAQÂT AL-LUGAWIYÎN WAN-NUḤÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûtî (*d.* A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله خالق الوجود ومعدمه ومائع الفضل وملهمه الخ \*

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *الفنح القريب*, which is a glossary of the well-known work on grammar, entitled *مغني اللبيب*, by Ibn Hishâm (*d.* A.H. 761=A.D. 1360).

The work was completed in Ramadân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v, p. 19; Köpr., No. 1117; Brill-Houtema, No. 211; Berlin, No. 10,062; Wien, No. 1175; Br. Mus., No. 1644; Yenî, No. 873; Râmpâr, p. 626; and Buhâr, No. 268. See also Hâj. Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabi' I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264<sup>a</sup>, 291<sup>a</sup> and 334, there are short lacunae on foll. 63<sup>a</sup>, 132<sup>a</sup>, 198<sup>a</sup>, 254<sup>a</sup>, 264<sup>a</sup>, 283<sup>b</sup>, 326<sup>b</sup>, 346<sup>a</sup> and 362<sup>b</sup>.

The title-page contains a seal bearing the inscription سيد محمد عباس موسوي, dated A.H. 1262=A.D. 1846.



## POETS.

No. 789.

fol. 172; lines 22-24; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

طبقات الشعراء

## ṬABAQĀT AṢH-SHU'ARĀ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muḥammad 'Abdallāh bin Muslim bin Qutaibah ad-Dinawarī *أبو محمد عبد الله بن مسلم بن قتيبة الدينوري*.

The author, who was a grammarian and philologist of eminent talent, was born in Baḡdād (or, according to some, at Kūfah) in A.H. 213=A.D. 828. Having served for some time as a Qāḍī at Dinawar, he came to be known by the surname of Dinawarī. He died in Baḡdād, A.H. 276=A.D. 889. For the life and the works of the author, see *Mir'āt al-Janān*, fol. 172<sup>a</sup>; *Dustūr al-'Ilām*, fol. 112<sup>b</sup>; *Nuzhat al-Alibbā'*, fol. 101<sup>a</sup>; *Buḡyat al-Wu'āt*, fol. 228<sup>b</sup>; Ibn Khaliḳān (*De Slane's translation*), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الغنى في  
الشعراء اخبرني فيه عن الشعراء وازمانهم و اقدارهم و احوالهم في  
اشعارهم النج .

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Hāj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السيد محمد الرفاعي .

No. 790.

foll. 615; lines 25; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $8 \times 4\frac{1}{2}$ .

كتاب الاغانى

## KITÂB AL-AGÂNÎ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author: Abû'l-Faraj 'Alî bin al-Ḥusain bin Muḥammad bin Aḥmad al-Umawî al-Iṣfahânî احمد بن محمد بن الحسين بن محمد بن ابي الفرج علي بن الحسين بن علي بن احمد الاسفهانى. Born at Iṣfahân in A.H. 284=A.D. 897, he eventually settled in Bagdād, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dû'l-Ḥijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janân, fol. 216<sup>a</sup>; Dustûr al-J'lâm, fol. 9<sup>a</sup>; Ibn Khallikân (De Slane's translation), vol. ii, p. 249; and Nicholson's Literary history of the Arabs, p. 347.

Beginning:—

الحمد لله وحده و صلواته على نبينا خاصة و على سائر الانبياء  
عامة الخ .

We learn from Ḥâj. Khāl., vol. i, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Ḥamdân, the ruler of Aleppo (A.H. 333-356=A.D. 944-967), who rewarded the author with one thousand dinârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650; Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brûnnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols., Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A.H. 1100=A.D. 1688.

Scribe: عبد الرسول بن شيخ عبد القادر بن شيخ حسام الدين الاهوزي .

The title-page contains a seal bearing the inscription لسان السلطان  
محمود الدولة منشي محمد مقدر علي خان بهادر , dated A.H. 1277=A.D. 1860.



## No. 791.

fol. 159; lines 17; size  $8 \times 6$ ;  $7 \times 5$ .

يَتِيْمَةُ الدَّهْرِ

## YATĪMAT AD-DAHR.

A fragment of the well-known work, entitled *يَتِيْمَةُ الدَّهْرِ فِي مَعَانِي* *أهل العصر*, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abū Maṣṣūr 'Abdalmalik bin Muḥammad bin Ismā'il aḡ-Ṣa'ālībī *أبو منصور عبد الملك بن محمد بن اسمعيل السعالي*.

The author, Aḡ-Ṣa'ālībī, a standard authority in Arabic philology, was born at Nisāpūr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see *Dustūr al-ʿIlām*, fol. 28<sup>b</sup>; and *Ibn Khaliḳ* (De Slane's translation), vol. ii, p. 129. See also *Mir'āt al-Janān*, fol. 253<sup>b</sup>, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6; and Āṣafiyaḥ, p. 344. See also Brock., vol. i, p. 284; and Ḥāḡ. Khal., vol. vi, p. 508.

Written in old Naskḥ, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

## No. 792.

fol. 133; lines 17; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 4$ .

دُمَيَّةُ الْقَصْرِ وَ مَصْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QAṢR WA 'UṢRAT  
AHL AL-'AṢR.

Another work on the lives of the poets, being a continuation of the preceding work.



Author: 'Alī bin Abī 'Alī al-Ḥasan bin 'Alī bin Abī't-Ṭayyib al-Bākhrazī علي بن أبي علي الحسن بن علي بن أبي الطيب البخري. He was a native of Bākhraz (a tract of country near Nisāpūr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bākhraz, in an assembly on the occasion of a pleasure party, in A.H. 467 = A.D. 1075. See Yāqūt, vol. v, p. 121; Al-Ansāb by As-Sam'ānī, fol. 57<sup>b</sup>; Mir'āt al-Janān, fol. 265<sup>b</sup>; Ṭabaqāt by Al-Isnawī, fol. 42<sup>b</sup>; Ṭabaqāt by Ibn al-Mulaqqin, fol. 31<sup>a</sup>; Ṭabaqāt al-Kubrā by As-Subkī, vol. iv, fol. 227<sup>a</sup>; Dustūr al-ʿIlām, fol. 16<sup>b</sup>; and Ibn Khallikān (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with القسم الاول في طبقات البدو والعبيد, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366-8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Ḥāj. Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

Scribe: نظير حسين.

The title-page contains a short biographical notice of the author, extracted from Ad-Dahabī's كتاب العبر باخبار البشر ممن عبر.

### No. 793.

fol. 254; lines 23; size 10 × 6; 7½ × 3½.

ريحانة الالباء وزهرة الحياة الدنيا

## RAIḤĀNAT AL-ALIBBĀ' WA ZAH RAT AL-ḤAYĀT AD-DUNYĀ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihābaddīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī شهاب الدين أحمد بن محمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawāh of his time, 'Abū Bakr ash-Shanwānī (d. A.H.

1019=A.D. 1610); in Ḥanafite and Shāfi'ite jurisprudence under Shaikh al-Islām Muḥammad ar-Ramli (*d.* A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shāfi'ī of his time,' Nūraddīn 'Alī az-Ziyādī (*d.* A.H. 1024=A.D. 1615); in Ḥadīṣ under 'Alī bin Ḡānim al-Maqdisī (*d.* A.H. 1004=A.D. 1595); and in other subjects under Muḥammad as-Sālihi (*d.* A.H. 1039=A.D. 1629). He also received lessons in medicine from Dā'ūd al-Baṣīr (*d.* A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Haramain; and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qāḍī in Romailia. Sultān Murād IV (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qāḍī of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qāḍī in Egypt; but, for some reason, was dismissed from that post. The grand Mufti, Yahyā bin Zakariyā (*d.* A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qāḍī in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramaḍān, A.H. 1069=A.D. 1659. For the author's life and works, see *Khulāṣat al-Aṣḡar*, vol. i, p. 331; 'Iqd al-Jawāhir, fol. 187\*; 'Iktifā' al-Qunā', p. 351; *Dustūr al-'Ilām*, fol. 43\*; Brock., vol. ii, p. 285; and *Ḥadā'iq al-Ḥanafiyah*, p. 415.

Beginning:—

حمداً لمن شرح عيون البصائر في رياض النعم \*  
 الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Maḡrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtama, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Rāmpūr, p. 594; and Ayā Shūfiyah, No. 4021. See also Hāj. Khal., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumādā II, A.H. 1102=A.D. 1691.

Scribe: محمد التركماني المالكي.

A seal bearing the inscription *سلطان محمد الدولة محمد صفدر* علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.



## No. 794.

fol. 428; lines 15; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 3$ .

The Same.

Another copy of the same work. Defective at the beginning. It opens abruptly thus:—

ام روضة عفا غنت في دار اغصانها ورق بلعسن مونس

Written in fair Naskh, within double red-ruled borders. Dated, A.H. 1081=A.D. 1671.

## No. 795.

fol. 301; lines 27; size  $10 \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

سلافة العصر في محاسن اعيان العصر

SULĀFAT AL-'AŞR FÎ MAĤĀSIN  
A'YÂN AL-'AŞR.

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Šadraddīn 'Alī bīn Aḥmad bīn Muḥammad Ma'sūm bīn Ibrāhīm al-Madānī aṣḥ-Širāzī, known as As-Sayyid 'Alī Khān صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المدني الشيرازي الشهير بالسيد علي خان.

The author, Sayyid 'Alī Khān, whose grandmother belonged to the royal Šafavid family of Persia, was born at Medina on the 15th Jumadā I, A.H. 1052=A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068=A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of 'Abdallāh Quṭub Shāh of Golconda (A.H. 1020-1083=A.D. 1611-1672) and had settled there. Suffering ill-treatment at the hands of Abū'l-Ḥasan Shāh (A.H. 1083-1098=A.D. 1672-1687), our author, with his whole family, fled to the court of Aurangzib, who was then at Burhānpūr. Aurangzib received him with marks of honour, and conferred upon him the title of Khān and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Iṣfahān, to the court of Sulṭān Ḥusain Šafawī, the king of Persia (A.H. 1105-1135=A.D.



1694-1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Manşûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See Subḥat al-Marjân, p. 85; and Nasamat as-Saḥar, vol. ii., fol. 77<sup>a</sup>.

Beginning:—

يا من اودع جواهر الكلم حقائق الشفاء النخ \*

The work was completed on the 7th Rabi' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Âsafiyah, p. 338; Bûhâr, No. 270; Kashf al-Hujub, fol. 83<sup>b</sup>; and Brock., vol. ii, p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Ali Shâh (A.H. 1258-1263=A.D. 1842-1847), Naṣîraddîn Ḥaidar (A.H. 1243-1253=A.D. 1827-1837) and Wâjid 'Ali Shâh (A.H. 1263-1273=A.D. 1847-1856), the rulers of Oudh.

### No. 796.

fol. 252; lines 24; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

نَسْمَةُ السَّحَرِ فِي مَنْ تَشَعُّرٍ وَشَعْرٍ

## NASAMAT AS-SAḤAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shi'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Ḥusain bin al-Mu'ayyad-billâh al-Ḥasani as-San'ânî يوسف بن يحيى بن الحسين بن المريد بالله الحسنى الصنعائى.

The author, who belonged to the Zaidi sect, was the son of Yahyâ bin al-Ḥusain (d. A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234<sup>b</sup>), a nobleman of San'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238<sup>b</sup>, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

## Vol. I.

Beginning :—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كذابه المنظوم و جعلهم عصابة قانية لحبيبه الذي خصه بالشعر و القصص في سفر مرقوم الخ \*

We are told in the preface that, except for one or two poets of the Kaisaniyah sect and a few Sunni poets who had shown especial regard for 'Ali and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imamiyah, the Isma'iliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets :—

1. Abū'l-'Abbās Ibrāhīm bin al-'Abbās aṣ-Ṣūlī (*d.* A.H. 243 = A.D. 857), fol. 3<sup>b</sup>.
2. Abū'l-Ḥasan Ibrāhīm bin Aḥmad al-Yāfi'i (*d.* A.H. 1110 = A.D. 1699), fol. 8<sup>b</sup>.
3. Imām Abū'l-Ḥasan Ibrāhīm bin 'Abdallāh al-Ḥasanī al-Hijāzī (*d.* A.H. 145 = A.D. 762), fol. 14<sup>a</sup>.
4. Abū Ishāq Ibrāhīm Ibn Harmah (*d.* A.H. 150 = A.D. 767), fol. 18<sup>b</sup>.
5. Abū'l-Qāsim Aḥmad bin Muḥammad al-Jazarī aṣ-Ṣanawbarī, fol. 22<sup>b</sup>.
6. Aḥmad bin al-Ḥusain Badī'azzamān al-Hamaḍānī (*d.* A.H. 398 = A.D. 1008), fol. 26<sup>a</sup>.
7. Abū'r-Raqa'maq Aḥmad bin Muḥammad al-Anṭākī (*d.* A.H. 399 = A.D. 1009), fol. 31<sup>a</sup>.
8. Aḥmad bin Muḥammad ad-Dārimī al-Miṣṣīṣī, commonly called An-Nāmī (*d.* A.H. 399 = A.D. 1009), fol. 34<sup>b</sup>.
9. Aḥmad bin Muḥammad ar-Rassi (*d.* A.H. 345 = A.D. 956), fol. 37<sup>a</sup>.
10. Aḥmad bin Munīr bin Aḥmad bin Muṣṭafī aṭ-Ṭarābulusī (*d.* A.H. 548 = A.D. 1153), fol. 38<sup>b</sup>.
11. Abū't-Ṭayyib Aḥmad bin Ḥusain al-Mutanabbī (*d.* A.H. 354 = A.D. 965), fol. 41<sup>b</sup>.
12. Aḥmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī, fol. 48<sup>a</sup>.
13. Aḥmad bin al-Ḥusain bin al-Manṣūr-billāh al-Ḥasanī aṣ-Ṣan'ānī (*d.* A.H. 1092 = A.D. 1681; see *Khulāṣat al-Aṣar* vol. i, p. 180), fol. 51<sup>a</sup>.
14. Shamsaddin Abū Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabānī aṣ-Ṣan'ānī (*d.* A.H. 1080 = A.D. 1669), fol. 54<sup>a</sup>.
15. Aḥmad bin al-Ḥusain bin 'Abdallāh ar-Ruqaiḥī aṣ-Ṣan'ānī, fol. 60<sup>a</sup>.



16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanī al-ʿĀnīsī (*d.* A.H. 1119=A.D. 1707), fol. 61<sup>b</sup>.

17. \*Khalīfah Abū'l-ʿAbbās Aḥmad an-Nāṣir-lidīnallāh al-ʿAbbāsī (A.H. 575-622=A.D. 1180-1225), fol. 64<sup>a</sup>.

18. Khalīfah Abū'l-ʿAbbās Aḥmad al-Muʿtaḍid-billāh (A.H. 279-289=A.D. 892-902), fol. 67<sup>b</sup>.

19. Abū'l-ʿAlā Aḥmad bin ʿAbdallāh al-Maʿarri († *d.* A.H. 439=A.D. 1047), fol. 69<sup>a</sup>.

20. Al-Qāḍī ar-Rashīd Aḥmad bin al-Qāḍī ar-Rashīd ʿAlī al-Gassānī al-Aswānī (*d.* A.H. 563=A.D. 1167), fol. 75<sup>a</sup>.

21. Qāḍī Shamsaddīn Aḥmad bin al-Qāḍī Badraddīn Muḥammad al-Ḥaimī, fol. 77<sup>b</sup>.

22. As-Sayyid Abū ʿAlī Aḥmad bin Muḥammad al-Ḥasanī al-Yamanī al-ʿĀnīsī, fol. 80<sup>b</sup>.

23. Aḥmad bin Nāṣir bin ʿAbdalḥaqq aṣ-Ṣanʿānī, fol. 82<sup>a</sup>.

24. Qāḍī Aḥmad bin Saʿdaddīn al-Maswarī (*d.* A.H. 1079=A.D. 1668), fol. 85<sup>a</sup>.

25. Al-Muʿayyad-billāh Abū'l-Ḥusain Aḥmad bin al-Ḥusain al-Ḥasanī (*d.* A.H. 421=A.D. 1030), fol. 87<sup>a</sup>.

26. Aḥmad bin Muḥammad al-Ḥijāzī, fol. 88<sup>a</sup>.

27. Mirzā Abū ʿAlī Aḥmad bin Muḥammad bin Maʿsūm al-Ḥasanī (*d.* A.H. 1085=A.D. 1674), fol. 92<sup>a</sup>.

28. Abū Muḥammad Ishāq bin al-Mahdī Aḥmad bin al-Ḥasan bin al-Manṣūr-billāh al-Qāsim bin Muḥammad bin ʿAlī al-Ḥasanī al-Yamanī, fol. 93<sup>a</sup>.

29. Aṣ-Ṣāhib Abū'l-Qāsim Ismāʿīl bin Abī'l-Ḥasan Ibn ʿAbbād aṭ-Ṭālaqānī (*d.* A.H. 385=A.D. 995), fol. 95<sup>a</sup>.

30. Abū'l-Ḥasan Ismāʿīl bin Abī Yahyā Muḥammad bin al-Ḥasan, fol. 101<sup>b</sup>.

31. Abū Hāshim Ismāʿīl bin Muḥammad, called As-Sayyid al-Kūfī (*d.* A.H. 173=A.D. 789), fol. 104<sup>a</sup>.

32. Abū't-Tāhir al-Manṣūr Ismāʿīl bin al-Qā'im-biamrillāh al-Ismāʿīlī (*d.* A.H. 341=A.D. 953), fol. 112<sup>b</sup>.

33. Abū'l-Walīd Aḥja' bin ʿUmar as-Sulamī, fol. 113<sup>b</sup>.

34. Aiman bin Ḥarīm bin Fātik al-Asadī, fol. 120<sup>a</sup>.

35. Abū Muḥammad Barakāt bin al-Ḥasan, Sharīf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121<sup>a</sup>.

\* The author curiously tells us that this ʿAbbāsīd Caliph had professed the Imāmiyah belief regarding *Imdmat*, and that he had proclaimed himself to be a *Naʾib* of the hidden Imām, al-Mahdī.

† The date seems to be incorrect. According to Ibn Khalīkān (*De Slane's Translation*), vol. i, p. 96; *Buḡyat al-Wuʿāt*, fol. 105<sup>a</sup>; and *Mirʾāt al-Janān*, fol. 257<sup>a</sup>, Abū'l-ʿAlā al-Maʿarri died in A.H. 449=A.D. 1057.



36. Abū Wuhaib Bahlūl bin 'Amr as-Ṣairafī, fol. 122<sup>b</sup>.
37. Abū'l-Husain Tājaddawlah bin as-Sultān Abī Shujā' 'Aḍudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamī, fol. 124<sup>b</sup>.
38. Al-Amīr Abū Ma'add Tamīm bin al-Mu'izz bin al-Manṣūr bin al-Mahdī al-Ḥasanī (*d.* A.H. 374=A.D. 984; see *Mir'āt al-Janān*, fol. 227<sup>a</sup>), fol. 126<sup>a</sup>.
39. Abū Yahyā Tamīm bin al-Mu'izz bin Bādīs (*d.* A.H. 501=A.D. 1108), fol. 128<sup>b</sup>.
40. Majdalmulk Abū'l-Faḍl Ja'far Ibn Shamsalkhilāfah (*d.* A.H. 622=A.D. 1225), fol. 130<sup>b</sup>.
41. Ja'far bin al-Muṭahhar bin Muḥammad al-Jurmūzī (*d.* A.H. 1096=A.D. 1685), fol. 134<sup>b</sup>.
42. Tājaddīn Ja'far bin Muḥammad bin Zakiaddīn, called Ibn Ma'iyāh (ابن معيه), fol. 137<sup>b</sup>.
43. Abū'l-Faḍl Ju'aifarān bin 'Alī bin Aṣḡar bin as-Sarī bin 'Abdarrahmān al-Anbārī, fol. 138<sup>b</sup>.
44. Abū Firās al-Ḥārīṣ bin Abī'l-'Alā Ḥamdān bin Ḥamdūn ash-Shāmī (*d.* A.H. 357=A.D. 968), fol. 141<sup>b</sup>.
45. Abū'l-Husain al-Ḥasan bin al-Ḥusain bin al-Manṣūr-billāh Abī Muḥammad al-Qāsim bin Muḥammad al-Ḥasanī as-Ṣan'ānī, fol. 145<sup>a</sup>.
46. Qāḍī Sharafaddīn al-Ḥasan bin al-Qāḍī 'Alī bin Jābir al-Khawlanī (*d.* A.H. 1079=A.D. 1668), fol. 149<sup>a</sup>.
47. Abū Muḥammad al-Ḥasan bin Muḥammad bin Ḥārūn al-Azdī al-Muhallabī (*d.* A.H. 352=A.D. 963), fol. 154<sup>a</sup>.
48. Abū Nuwās al-Ḥasan bin Hānī (*d.* A.H. 196=A.D. 811; see *Mir'āt al-Janān*, fol. 117<sup>b</sup>), fol. 155<sup>b</sup>.
49. Ash-Shaikḥ al-Majīd Abū 'Alī al-Ḥasan bin 'Abdaṣṣamad al-'Asqalānī (*d.* A.H. \* 432=A.D. 1040), fol. 160<sup>a</sup>.
50. Ad-Dā'i al-Ḥasan bin Idrīs bin 'Alī bin al-Ḥusain bin Idrīs bin al-Ḥasan bin 'Abdallāh bin 'Alī, called Al-Anf, fol. 160<sup>b</sup>.
51. Qāḍī Sharafaddīn al-Ḥasan bin Aḥmad al-Ḥaimī, fol. 163<sup>b</sup>.
52. Shamsalmahāsīn Abū Aḥmad al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī (*d.* A.H. 1100=A.D. 1688), fol. 165<sup>a</sup>.
53. Al-Manṣūr-billāh Abū Muḥammad al-Ḥasan bin Badraddīn fol. 168<sup>b</sup>.
54. Ḥasan bin 'Abdallāh bin Mahdī bin al-Qāsim bin Mahdī bin 'Abdallāh al-Ḥasanī as-Ṣan'ānī, fol. 170<sup>b</sup>.

\* The date seems to be incorrect. According to Ibn Khallikān (*De Slane's Translation*), vol. i, p. 387, Ash-Shaikḥ al-Majīd died in A.H. 482=A.D. 1089.

55. Abū Ismā'il al-Ḥusain bin 'Alī at-Tuḡrā'i (*d.* A.H. 518=A.D. 1124), fol. 172<sup>b</sup>.

56. Abū 'Abdallāh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjāj al-Kâtib, fol. 176<sup>a</sup>.

57. Abū'l-Qāsim al-Ḥusain bin 'Alī bin al-Ḥusain bin 'Alī bin Muḥammad al-Wazīr al-Maḡribī (*d.* A.H. 418=A.D. 1027), fol. 180<sup>b</sup>.

58. Ḥusain bin 'Alī bin Ḥasan al-Ḥusainī al-Madani, called Ibn Shadqam, fol. 183<sup>b</sup>.

59. Ḥusain bin 'Alī bin Mūsā al-Khayyât aṣ-Ṣan'ânī, fol. 184<sup>b</sup>.

60. Ḥusain bin 'Abdalqādir bin an-Nāṣir bin 'Abdarrabb bin 'Alī bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d.* A.H. 1112=A.D. 1700), fol. 187<sup>a</sup>.

61. Abū Muḥammad al-Ḥusain bin 'Alī bin al-Mutawakkil-alallāh, fol. 191<sup>a</sup>.

62. Ḥusain bin Muḥammad bin Sha'bān al-Jahhāfi, fol. 192<sup>b</sup>.

63. Abū 'Abdallāh al-Ḥusain bin al-Muṭahhar bin Muḥammad al-Jurmāzī, fol. 193<sup>b</sup>.

64. Ḥusain bin 'Abdassamad al-Āmulī, fol. 195<sup>a</sup>.

65. Ḥusain al-Wādī (*d.* A.H. 1080=A.D. 1669), fol. 197<sup>a</sup>.

66. Abū Muḥammad Ḥaidar Āḡā bin Muḥammad ar-Rūmī al-Yamanī, fol. 198<sup>b</sup>.

67. Abū'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203<sup>b</sup>.

68. Darwish bin Muḥammad at-Tālū'i (*d.* A.H. 1014=A.D. 1605; see *Khulāṣat al-Aḡar*, vol. ii, p. 149), 204<sup>b</sup>.

69. Di'bīl bin 'Alī al-Khuzā'i (*d.* A.H. 246=A.D. 860), fol. 207<sup>b</sup>.

70. Abū'l-Muṭā' Dū'l-Qarnain bin Ḥamdān Wajihaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212<sup>a</sup>.

71. Abū'l-Wafā' Rājiḥ bin Ismā'il bin Abī'l-Haiṣam al-Asadī al-Ḥilli, fol. 213.

72. Ar-Rabāb bint Imra'ūlqais bin 'Adī, the wife of Imām Ḥusain, fol. 214<sup>b</sup>.

73. Abū'l-Ma'ālī Zaid bin Yahyā bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣūr-billāh al-Ḥasanī aṣ-Ṣan'ânī (*d.* A.H. 1104=A.D. 1692), fol. 217<sup>a</sup>.

74. Diyā'addīn Abū Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imām al-Manṣūr-billāh (*d.* A.H. 1122=A.D. 1710), fol. 221<sup>b</sup>.

75. Tājaddīn Abū'l-Yumn Zaid bin al-Ḥasan al-Kindī (*d.* A.H. 613=A.D. 1217), fol. 225<sup>b</sup>.

76. Qādī Zaid bin Ṣālīḥ bin Abī'r-Rijāl al-Yamanī (*d.* A.H. 1114=A.D. 1702), fol. 227<sup>a</sup>.



77. Imâm Abû'l-Husain Zaid bin 'Alî (*d.* A.H. \* 122=A.D. 740), fol. 230<sup>a</sup>.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ûd al-Ḥasanîyah al-Yamanîyah (*d.* A.H. 1114=A.D. 1702), fol. 234<sup>b</sup>.

79. Sadîf bin Maimûn, fol. 236<sup>b</sup>.

80. As-Sarî bin Aḥmad ar-Raffâ' (*d.* A.H. 362=A.D. 972), fol. 238<sup>a</sup>.

81. Sa'nah bin al-'Arîḍ al-Hârûnî al-Hijâzî, fol. 240<sup>a</sup>.

82. Abû Muḥammad Sa'id bin Muḥammad as-Simhî, fol. 242<sup>a</sup>.

83. Abû Umāyyah Shurailḥ bin al-Hârîṣ al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244<sup>a</sup>.

84. Sha'bân bin Salim bin 'Uḡmân aṣ-Ṣan'ânî ar-Rûmî, fol. 246.

85. Aḍ-Ḍahhâk bin Qais al-Aḥnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249<sup>b</sup>.

Colophon:—

انتهى الجزء الاول من نسمة السحر في ذكر من تشيع و شعرو .....  
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر  
من شهر سنة سبع و تسعين و ائف بقلم الفقير الى عفو الملك  
القدير ..... عبد الكريم بن احمد بن محمد بن اسحاق \*

For other copies, see Berlin, No. 7423; and Āṣafiyaḥ, p. 344.

Written in Naskh, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

### No. 797.

fol. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets:—

1. Al-Malik aṣ-Ṣâliḥ Ṭalâ'i' bin ar-Ruzzîk (*d.* A.H. 556=A.D. 1161), fol. 1<sup>b</sup>.

\* According to the Mir'ât al-Janân, fol. 63<sup>b</sup>, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.



2. Abū Maṣṣūr Zāfir bin al-Qāsim bin Maṣṣūr al-Ḥaddād al-Iskandarānī (*d.* A.H. 529=A.D. 1134), fol. 9<sup>a</sup>.

3. Abū'l-Aswad Zālim bin 'Amr ad-Duwālī (*d.* A.H. 69=A.D. 688), fol. 12<sup>a</sup>.

4. Abū't-Tufail 'Āmir bin Wāṣilah bin 'Abdallāh al-Kinānī aṣ-Ṣaḥābī (*d.* A.H. 110=A.D. 728; see *Al-Kāshif*, fol. 63<sup>a</sup>), fol. 15<sup>a</sup>.

5. Abū'l-Ḥasan 'Abdallāh bin Mu'āwīyah bin 'Abdallāh bin Ja'far al-Ḥāshimī al-Ja'farī, fol. 15<sup>b</sup>.

6. Abū Muḥammad 'Abdallāh bin al-Mutawakkil Shārafaddīn bin Shamsaddīn bin al-Mahdī al-Ḥasanī al-Yamanī aṣ-Ṣan'ānī, fol. 17<sup>a</sup>.

7. Khālifah Mā'mūn ar-Raṣhīd al-'Abbāsī (A.H. 198-218=A.D. 813-833), fol. 19<sup>a</sup>.

8. Abū Muḥammad 'Abdallāh bin Muḥammad al-Kātib, commonly called Ibn al-Khāzin, fol. 23<sup>b</sup>.

9. Al-Wazīr Fakhraddīn 'Abdallāh bin 'Alī bin al-Ḥusain aṣ-Ṣan'ānī, fol. 26<sup>a</sup>.

10. Al-Imām Abū'l-Ḥasan 'Abdallāh bin Ḥamzah bin Sulaimān bin Ḥamzah bin 'Alī, surnamed al-Maṣṣūr-billāh (*d.* A.H. 614=A.D. 1217; see *Aqilat ad-Daman*, fol. 57<sup>b</sup>), fol. 28<sup>a</sup>.

11. 'Alā'addīn Maḥmūd Khwārizm Shāh (A.H. 596-617=A.D. 1199-1220), fol. 30<sup>b</sup>.

12. Abū Aḥmad 'Ubaidallāh bin 'Abdallāh al-Khuzā'i (*d.* A.H. 300=A.D. 913), fol. 32<sup>b</sup>.

13. Qāḍī Abū Muḥammad 'Ubaidallāh bin Aḥmad al-Baġdādī (*d.* A.H. 331=A.D. 942), fol. 34<sup>b</sup>.

14. 'Izzaddīn Abū Ḥāmid 'Abdalḥamīd bin Hibatallāh bin Muḥammad Ibn Abī'l-Ḥadīd al-Anbārī (*d.* A.H. 656=A.D. 1258), fol. 36<sup>a</sup>.

15. 'Abdalḥādī bin Muḥammad as-Sawdī, fol. 37<sup>b</sup>.

16. Ṣafīaddīn Abū'l-Maḥāsīn 'Abdal'azīz al-Ḥillī (*d.* A.H. 760=A.D. 1359), fol. 38<sup>b</sup>.

17. Abū Muḥammad 'Abdassalām bin Raġbān, surnamed Dik al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41<sup>b</sup>.

18. Aḥ-Sharīf al-Murtaḍā Abū'l-Qāsim 'Alī bin Abī Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43<sup>a</sup>.

19. Abū'l-Barakāt 'Alī bin al-Ḥusain bin 'Alī bin Ja'far bin Muḥammad an-Nisābūrī fol. 44<sup>b</sup>.

20. 'Alī bin al-'Abbās, called Ibn ar-Rūmī (*d.* A.H. 283=A.D. 896), fol. 45<sup>b</sup>.

21. Abū'l-Faraj 'Alī bin al-Ḥusain al-Isfahānī (*d.* A.H. 356=A.D. 967), fol. 48<sup>a</sup>.

22. Qâdî Jamâladdîn 'Alî bin Muḥammad bin Aḥmad al-'Anṣî as-Ṣan'ânî, fol. 50<sup>b</sup>.

23. Abû Muḥammad Jamâladdîn 'Alî bin Ṣâliḥ bin Muḥammad Abî'r-Rijâl as-Ṣan'ânî, fol. 51<sup>b</sup>.

24. Abû'l-Ḥasan 'Alî bin Muḥammad bin Maṣṣûr bin Naṣr bin Bassâm an-Nadim al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53<sup>a</sup>.

25. Qâdî Abû'l-Qâsim 'Alî at-Tanûkḥî (*d.* A.H. 342=A.D. 953), fol. 54<sup>b</sup>.

26. Ash-Sharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muḥammad an-Nâsir-lidînallâh ad-Dailamî, fol. 58<sup>b</sup>.

27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Waṣîf al-Hallâ' an-Nâshî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59<sup>b</sup>.

28. Abû'l-Ḥasan 'Alî bin Muḥammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60<sup>b</sup>.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63<sup>b</sup>.

30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'il bin al-Manṣûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 1685), fol. 65<sup>b</sup>.

31. Abû'l-Qâsim 'Alî bin Ishâq bin Khalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66<sup>b</sup>.

32. Abû'l-Ḥusain 'Alî bin Sa'id bin 'Abdarrahmân bin Aḥmad bin Yûnus as-Ṣadafî al-Munaġġim al-Miṣrî (*d.* A.H. 399=A.D. 1009), fol. 67<sup>b</sup>.

33. Ash-Sharîf Abû'l-Ḥasan 'Alî bin Muḥammad bin Ja'far bin Muḥammad bin Zaid al-Ḥimmânî al-Kûfî, fol. 68<sup>b</sup>.

34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Hijâzî, fol. 69<sup>a</sup>.

35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muḥammad bin Ṣalâḥ al-Ḥasanî as-Ṣan'ânî, fol. 70<sup>a</sup>.

36. Al-Malik al-Afdal Nûraddîn 'Alî bin Sulţân Ṣalâḥaddîn al-Ayyûbî (A.H. 582-592=A.D. 1186-1196), fol. 71<sup>b</sup>.

37. Abû'l-Ḥasan 'Alî bin Muḥammad al-Ḥarîrî, fol. 72<sup>b</sup>.

38. 'Alâ'addîn Abû'l-Muzaḥḥar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73<sup>a</sup>.

39. Qâdî Abû'l-Ḥasan 'Alî bin al-Qâdî Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75<sup>a</sup>.

40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'sûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77<sup>a</sup>.

41. Al-Faqîḥ Abû Muḥammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78<sup>a</sup>.



42. Sayyid 'Īsā bin Luṭfallāh bin al-Muṭahhar bin al-Imām Sharafaddīn al-Yamanī, fol. 81<sup>b</sup>.
43. Fātimah az-Zahrā', the daughter of the Prophet, fol. 83<sup>a</sup>.
44. Abū Shujā' Fanākbusraw 'Aḍudaddawlah bin Ruknaddawlah as-Sāsānī ad-Dailamī (*d.* A.H. 372=A.D. 983), fol. 87<sup>a</sup>.
45. Sayyid Qāsim bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzī as-Ṣan'ānī, fol. 90<sup>a</sup>.
46. Abū Dulaf Qāsim bin 'Īsā bin Idrīs al-'Ijlī (*d.* A.H. 226=A.D. 840), fol. 92<sup>b</sup>.
47. Al-Imām al-Manṣūr-billāh Abū Muḥammad Qāsim bin Muḥammad al-Ḥasanī (*d.* A.H. 1029=A.D. 1620), fol. 97<sup>a</sup>.
48. Al-Amīr Mu'tamidaddawlah Qarwāsh bin Ḥusāmaddawlah al-'Uqailī (*d.* A.H. 444=A.D. 1052), fol. 101<sup>a</sup>.
49. Abū 'Amr Qais bin Darīh (*d.* A.H. 68=A.D. 687), fol. 102<sup>b</sup>.
50. Abū 'Amr Qais bin 'Amr bin Mālik bin Ḥarb an-Najāshī al-Ḥārīṣī, fol. 104<sup>b</sup>.
51. Abū Ṣakhr Kuṣair bin 'Abdarrahmān bin al-Aswad bin 'Amīr al-Ġassānī (*d.* A.H. 105=A.D. 723), fol. 107<sup>b</sup>.
52. Al-Kumait bin Zaid al-Asadī, fol. 109<sup>b</sup>.
53. Abū Ibrāhīm Mālik bin al-Ḥārīṣ al-Aṣhtar an-Nakha'ī (*d.* A.H. 39=A.D. 660), fol. 114<sup>a</sup>.
54. Qāḍī Abū 'Alī al-Muḥassin bin Abī'l-Qāsim 'Alī bin Muḥammad bin Dā'ūd bin Ibrāhīm at-Tanūkhī (*d.* A.H. 384=A.D. 994), fol. 117<sup>b</sup>.
55. Sayyid Diyā'addīn al-Muḥsin bin al-Mutawakkil-'alallāh Ismā'īl bin al-Manṣūr-billāh abī Muḥammad al-Qāsim, fol. 120<sup>a</sup>.
56. Abū'l-Qāsim Muḥammad bin Hānī al-Andalusī (*d.* A.H. 362=A.D. 973), fol. 122<sup>a</sup>.
57. Badraddīn Muḥammad bin al-Ḥusain al-Marhabī ash-Sharafī, fol. 127<sup>b</sup>.
58. Ash-Sharīf ar-Raḍī Abū'l-Ḥasan Muḥammad bin al-Ḥusain al-Mūsawī (*d.* A.H. 406=A.D. 1015), fol. 130<sup>b</sup>.
59. Bahā'addīn Muḥammad bin Ḥusain al-'Āmulī (*d.* A.H. 1030=A.D. 1621), fol. 133<sup>b</sup>.
60. Qāḍī Muḥammad bin Ibrāhīm ash-Shajarī as-Sahūlī (*d.* A.H. 1109=A.D. 1697), fol. 139<sup>a</sup>.
61. Sayyid Muḥammad bin al-Husain bin Yahyā bin Aḥmad al-Ḥasanī al-Kawkabānī, fol. 140<sup>a</sup>.
62. Qāḍī Abū Aḥmad Muḥammad bin al-Ḥasan bin Aḥmad al-Ḥaimī (*d.* A.H. 1115=A.D. 1703), fol. 142<sup>a</sup>.
63. Muḥammad bin 'Alī al-Ḥurr ash-Shāmī al-'Āmulī al-Iṣfahānī (*d.* A.H. 1088=A.D. 1677), fol. 144<sup>a</sup>.



64. Muḥammad bin 'Alī bin Maḥmūd aṣh-Shāmī al-'Āmuli, fol. 145<sup>b</sup>.

65. Aṣh-Sharīf Abū 'Abdallāh Muḥammad bin Ṣāliḥ bin 'Abdallāh bin Mūsā al-Ḥasanī al-Ḥijāzī, fol. 146<sup>b</sup>.

66. Aṣh-Sharīf Abū'l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm Ṭabāṭabā bin Ismā'il ad-Dibāj al-Ḥasanī al-Isfahānī, fol. 150<sup>b</sup>.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī aṣ-Ṣan'ānī, fol. 151<sup>b</sup>.

68. Sayyid Badraddīn Muḥammad bin 'Abdallāh bin al-Ḥusain bin al-Imām al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī, fol. 153<sup>a</sup>.

69. Muḥammad bin 'Abdallāh bin al-Imām Sharafaddīn Yahyā bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d. A.H. 1016 = A.D. 1607*), fol. 155<sup>a</sup>.

70. Abū'l-Qāsim Muḥammad bin Wahb al-Ḥimyarī al-Baṣrī, fol. 158<sup>b</sup>.

71. Ḥakīm Muḥammad Ṣāliḥ al-Jilānī al-Fārisī (*d. A.H. 1088 = A.D. 1677*), fol. 159<sup>b</sup>.

72. Abū Bakr Muḥammad bin al-'Abbās al-Kh̲wārizmī (*d. A.H. 383 = A.D. 993*), fol. 161<sup>a</sup>.

73. Abū Bakr Muḥammad bin Aḥmad al-Kh̲abbāz al-Baladī, fol. 163<sup>b</sup>.

74. 'Izzalmulk Muḥammad bin Abī'l-Qāsim 'Ubaidallāh bin Aḥmad bin Ismā'il bin 'Abdal'aziz al-Musabbihī (*d. A.H. 420 = A.D. 1029*), fol. 164<sup>b</sup>.

75. Abū 'Abdallāh Muḥammad bin Ja'far al-Qazzāz (*d. A.H. 412 = A.D. 1021*), fol. 165<sup>b</sup>.

76. Al-Amīr Abū'l-Qāsim Muḥammad bin al-Manṣūr-billāh 'Abdallāh bin Ḥamzah, surnamed An-Nāṣir-lidīnallāh al-Ḥasanī al-Ḥamzī, fol. 167<sup>b</sup>.

77. Abū'l-Ḥasan Muḥammad bin 'Abdallāh bin Muḥammad bin Yahyā al-Qurashī al-Makḥzūmī as-Salāmī (*d. A.H. 393 = A.D. 1003*), fol. 168<sup>b</sup>.

78. Abū'l-Faḍl Muḥammad bin Abī 'Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-'Amīd al-Kātib (*d. A.H. 359 = A.D. 969*), fol. 169<sup>b</sup>.

79. Abū'l-Faṭḥ Muḥammad bin 'Ubaidallāh bin 'Abdallāh al-Kātib, generally known as Sibī Ibn at-Ta'āwīdī (*d. A.H. 553 = A.D. 1158*), fol. 173<sup>a</sup>.

80. Muḥiyaddīn [Muḥammad] bin 'Alī bin Muḥammad, known as Ibn al-'Arabī (*d.* A.H. 638=A.D. 1240), fol. 177<sup>a</sup>.

81. Al-Muntaṣir-billāh al-'Abbāsī (A.H. 247-248=A.D. 861-862), fol. 180<sup>b</sup>.

82. Muḥammad bin al-Ḥusain at-Tūsi, fol. 185<sup>b</sup>.

83. Sayyid Muḥammad bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzi, fol. 186<sup>a</sup>.

84. Abū 'Alī Mu'ad bin Muslim al-Harrā' al-Kūfi (*d.* A.H. 187=A.D. 803), fol. 187<sup>a</sup>.

85. Abū Salmah Muṭī' bin Iyās al-Kinānī al-Kūfi, fol. 188<sup>b</sup>.

86. Khalīfah al-Mu'izz Abū Tamīm Ma'add bin al-Manṣūr al-Fātimī (A.H. 341-365=A.D. 952-975), fol. 192<sup>a</sup>.

87. Abū Ḥassān al-Muqallad bin al-Musayyab bin Rāfi' bin al-Muqallad al-'Uqailī (*d.* A.H. 391=A.D. 1001), fol. 199<sup>b</sup>.

88. Abū 'Abdallāh Manṣūr bin Zibriqān bin Salmah an-Namari al-Khazraji, fol. 201<sup>a</sup>.

89. Khalīfah al-Āmir-biaḥkāmallāh Abū 'Alī al-Manṣūr bin al-Musta'li-billāh al-Fātimī (A.H. 495-524=A.D. 1101-1130), fol. 203<sup>b</sup>.

90. Abū 'Imrān Mūsā bin 'Abdalmalik al-Iṣfahānī (*d.* A.H. 246=A.D. 860), fol. 205<sup>a</sup>.

91. Abū'l-Ḥusain Miḥyār bin Mirzawaih al-Kātib ad-Dailamī (*d.* A.H. 428=A.D. 1037), fol. 206<sup>a</sup>.

92. Nāḥid bin Šūmah bin Aṣbah al-'Āmirī al-Baṣrī, fol. 208<sup>b</sup>.

93. Khalīfah al-'Azīz-billāh Abū'l-Manṣūr Nazār bin al-Mu'izz-lidinallāh al-Fātimī (A.H. 365-386=A.D. 975-996), fol. 209<sup>b</sup>.

94. Abū'l-Muqātil Naṣr bin Naṣir al-Ḥulwānī, fol. 212<sup>b</sup>.

95. Abū'l-Qāsim Naṣr bin Aḥmad bin Naṣr bin Mā'mūn al-Baṣrī al-Khubzāruzzī (*d.* A.H. 317=A.D. 930) fol. 215<sup>a</sup>.

96. Sayyid al-Ḥādī bin Aḥmad bin Zakiaddīn al-Ḥasanī al-Jurmūzi (*d.* A.H. 1097=A.D. 1686), fol. 218<sup>a</sup>.

97. Sayyid al-Ḥādī bin al-Muṭahhar bin Muḥammad al-Ḥasanī al-Jurmūzi (*d.* A.H. 1103=A.D. 1692), fol. 220<sup>a</sup>.

98. Sayyid Jamāladdīn Ḥāshim bin Yahyā al-Ḥasanī aṣ-Ṣan'ānī, fol. 221<sup>b</sup>.

99. Khalīfah al-Wāṣiq-billāh Abū Ja'far Ḥārūn bin al-Mu'taṣim-billāh al-'Abbāsī (A.H. 227-232=A.D. 842-847), fol. 224<sup>a</sup>.

100. Aṣh-Šarif Abū's-Sa'ādāt Hibatallāh bin 'Alī bin Muḥammad bin Ḥamzah al-'Alawī aṣh-Šhajari (*d.* A.H. 542=A.D. 1148), fol. 228.

101. Abū Firās Hammām bin Ġalīb, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230<sup>b</sup>.

102. Abū 'Abdallāh Yahyā bin al-Ḥusain bin al-Mu'ayyad-



billāh Abī'l-Ḥusain Muḥammad bin al-Manṣūr-billāh al-Ḥasanī (d. A.H. 1090=A.D. 1679), fol. 234<sup>b</sup>.

103. Abū'l-Faḍl Yaḥyā bin Salāmah bin al-Ḥusain bin Muḥammad, surnamed Mu'inaddīn al-Ḥaṣkafī (d. A.H. 551=A.D. 1156), fol. 239<sup>a</sup>.

104. Sayyid Abū'l-Ḥasan Yaḥyā bin Ibrāhīm bin 'Alī bin Ibrāhīm bin al-Mahdī bin 'Alī al-Jahhāfī, fol. 240<sup>b</sup>.

105. Abū Ṭalīb Yaḥyā bin Abī'l-Faraj Sa'īd bin Abī'l-Qāsim Hibatallāh bin 'Alī bin Qizagī bin Zabādah ash-Shaibānī (d. A.H. 594=A.D. 1198), fol. 244<sup>a</sup>.

106. Jamāladdīn Abū'l-Ḥusain Yaḥyā bin 'Abdal'azīm al-Jazzār al-Miṣrī, fol. 246<sup>a</sup>.

107. Abū Sulaimān Yaḥyā bin Ya'mar al-'Adwānī al-Wasqī al-Baṣrī (\* d. A.H. 127=A.D. 744), fol. 248<sup>b</sup>.

108. Abū Ishāq Ya'qūb bin Ishāq, generally known as Ibn as-Sikkīt al-Baḡdādī (d. A.H. 244=A.D. 858), fol. 250<sup>a</sup>.

109. Abū'l-Faraj Ya'qūb bin Yūsuf bin Ibrāhīm bin Hārūn bin Dā'ūd bin Killīs al-Miṣrī (d. A.H. 380=A.D. 990), fol. 252<sup>a</sup>.

110. Muwaffaqaddīn Abū'l-Ḥajjāj Yūsuf bin Muḥammad, generally known as Ibn al-Khallāl (d. A.H. 566=A.D. 1171), fol. 257<sup>a</sup>.

111. Abū Muḥammad Yūsuf bin al-Mutawakkil-'alallāh 'Alī [bin] Ismā'il bin al-Manṣūr-billāh Qāsim bin Muḥammad al-Ḥasanī (d. A.H. 1097=A.D. 1686), fol. 259<sup>b</sup>.

112. Abū'l-Mahāsin Yūsuf bin Ismā'il ash-Shawwā al-Ḥalabī (d. A.H. 635=A.D. 1237), fol. 264<sup>a</sup>.

The work ends with a *Maqāmah*, written in imitation of المقامة الشاربية of Badī'azzamān al-Hamaḍānī (d. A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعه العبد الفقير الى الله يوسف بن يحيى بن الحسين بن  
المويزيد بالله ابي الحسين محمد بن المنصور بالله ابي محمد القاسم بن  
محمد الحسيني النسب اليمني الصنعاني المولد والمنشأ - سميت  
مؤلفي هذا نسمة السحر بذكر من تشيع وشعر وتم بحمد الله كما اردت  
منضد البصر بجواهر الافكار وشوارد الابتكار مشتملا بالجد والهزل والرقيق  
والجزل والنثر والنظم ..... وكمل تأليفه في ثالث عشر رجب  
سنة احدى عشرة و مائة و الف \*

\* According to Ibn Khallikān (De Slane's translation), vol. iv, p. 62, Yaḥyā bin Ya'mar al-'Adwānī died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

### No. 798.

fol. 57; lines 23; size 8×6; 6×4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طارف المجد وتالده

### TĀRIF AL-MAJD WA TĀLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طارف المجد وتالده فيما مدح به سيدى الوالد والدة يحيى بن عبد القادر bin Abi Bakr.

Author: Yaḥyâ bin 'Abdalqâdir bin Abi Bakr القادر بن يحيى بن أبي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A.H. 1115-1143=A.D. 1703-1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9<sup>b</sup>.

Beginning:—

الحمد لله على نواله والصلاة والسلام على سيدنا محمد وصحبه وآله وبعد فيقول العبد الفقير الالذ بجذابه المستمسك بعترته وكتابه يحيى بن عبد القادر بن أبي بكر الصديق لطف الله به وبلغه غاية أربه قد التمس من لجايته غم ومخالفة اشارته غم جمع ما مدح به سيدى الوالد والدة الدان هما كسلفهما لي طارف المجد وتالده وإذا بذلك



شي كثير يضيق عنه نطاق الجمع و التعبير قد فرقت معظمه ايدي سبا تواتر  
ذلك على لسان من صدق فيما انبأ لكن بقيت من ذلك بقايا على  
ما قيل في الزوايا خبايا فجمعت في هذه الاوراق ما راق من تلك البقية  
و راق النح •

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

foli. 30-39.

II.

### بيت قصيد الصدق

### BAITU QAŞİD AŞ-ŞIDQ.

Another work on the life of the aforesaid *Shaiikh* 'Abdalqādir, the full designation of which, as given in the preface, is: بيت قصيد الصدق من ذلك الطراز ترجمة عين اعيان بني الصديق مفني العجز.

Author: Muḥammad bin 'Alī bin Faḍlallāh al-Ḥusainī at-Ṭabarī محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of *Shaiikh* 'Abdalqādir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا راقيا اوج الكمال ..... محفوظا بعين عناية الملك  
المتعال في النفس والا هل و المال \*

Beginning:—

الحمد لله الذي جعل نظم محاسن الكلام داب الائمة جلة الانام النح •

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Ḥasanī *Sharifs* of Mecca, entitled اتعاف نضلاء الرس بتاريخ ولادة بني الحسن of *Shaiikh* 'Abdalqādir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the *Shaiikh*, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131=A.D. 1719.

foli. 40-57.

III.

A tract, without any title, containing poems composed by *Shaiikh* 'Abdalqādir on different occasions, collected and arranged by his son Yaḥyā, the author of the first treatise.

Beginning:—

لسيدي الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في  
اثناء رمضان سنة ١١٠٨ من مجرد الكامل المرفل فضربه متفاعلاتن و البيت  
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة \*

The first of the poems, which was composed in praise of Sa'd bin Zaid, the *Sharif* of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the *Shaikh* on the day of 'Īd al-Fitr after his recitation of the usual *Khutbah* of the 'Īd prayer, begins thus:—

قلدت جيد الملك عقدا نسما علا حلا و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

## BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

### BAĠDĀD.

No. 799.

foll. 217; lines 21; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4$ .

مختصر تاريخ بغداد

### MUKHTAṢAR TĀRĪKH BAĠDĀD.

An abridgment of the *Tārīkh Baġdād*, a biographical dictionary of the celebrated men of Baġdād, by Abū Bakr Aḥmad bin 'Alī bin Ṣābit al-Khaṭīb al-Baġdādī (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abū'l Yumn Mas'ūd bin Muḥammad bin Aḥmad bin Ḥāmid bin 'Ubaid al-Bukhārī بن يعقوب مسعود بن محمد بن أحمد بن حامد بن عبيد البخاري. He was born in Bukhārā, but came with his father to Baġdād, where he settled permanently, and died



there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Muḍīyah*, vol. ii, fol. 65<sup>b</sup>.

Beginning:—

الحمد على ..... (sic) ..... و تجاوز العلم الجزئي احاطة .....  
 ..... وهذا الكتاب الذي منعه الشيخ ابو بكر احمد بن علي بن  
 ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في  
 هذا العلم نفيس قد نعب فيه و سهر و اطل الزمان و الله تعالى يثيبه  
 و يحسن اليه الا انه طويل و للاطالة آفات و اقربها الملل و الملل داعية الترك  
 و قد استحضرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم  
 على ترتيبه النج \*

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billāh (A.H. 295-320=A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol. 118<sup>a</sup>, in the middle of the account of علي بن حمزة ابو الحسن الاسدي المعروف بالكاسي with the following subscription, transcribed from the original copy:—

آخر الجزء الاول و يملأ في الثاني ..... و افق الفراغ منه في  
 عاشر ربيع الاول من سنة اثنى و اربعين و سبعمائة على يد الفقير الى الله  
 تعالى محمد بن احمد بن ابي القاسم العباسي \*

The second part begins on fol. 121<sup>u</sup> with the concluding portion of the account of الكاسي and ends with a chapter containing biographies of the female scholars of Bagdād, beginning on fol. 213<sup>b</sup> with خديجة بنت محمد بن علي and ending with علي بن الخيزران زوجة المهدي.

For other copies, see Bâhâr, No. 243, and Berlin, No. 9850. See also Hâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118<sup>b</sup>-121<sup>a</sup> are blank.

Not dated. Probably, 18th century.

## DAMASCUS.

No. 800.

foll. 223; lines 29; size  $10 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{4}$ .

تاريخ دمشق

## TÂRĪKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus.

Author: Şiqataddīn Abū'l-Qāsim 'Alī bin al-Ḥasan bin Hibat-allāh, called Ibn 'Asākir ابن هبة الله العسكرى بن علي بن الحسن بن هبة الله العسكرى (*d.* A.H. 571=A.D. 1176). See No. 765 above.

We learn from Ḥāj. Khal., vol. ii, p. 130, that Ibn 'Asākir wrote the present work in imitation of the *Tārīkh Bagdād* of Aḥmad bin 'Alī al-Khaṭīb al-Baghdādī (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112<sup>a</sup>–223<sup>b</sup>) begins abruptly with a portion of the account of 'Āṣim bin Abī'n-Najūd (*d.* A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثلاثمائة وهو آخر المجلد العاشر والثلاثين  
من الأصل المنقول منه بخط القاسم تجزية ثمان مائة جزء في ألف وثمان  
مائة كراسة من النسخة الثانية وجميعها تشتمل على ثمانين مجلدة \*

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب الحروف في اسماء آبائهم  
و اجدادهم \*

The last notice is that of 'Abdallāh bin Busr Abū Şafwān.

Contents:—

Fol. 2 <sup>a</sup> .	ذكر من اسمه عائذ
Fol. 2 <sup>b</sup> .	ذكر من اسمه عبادة
Fol. 16 <sup>b</sup> .	ذكر من اسمه عباد
Fol. 20 <sup>a</sup> .	ذكر من اسمه عباس



Fol. 79 <sup>a</sup> .	ذكر من اسمه عبد الله على ترتيب الحروف في اسمه ابائهم و اجدادهم *
Fol. 130 <sup>b</sup> .	ذكر من اسمه العاص
Fol. 133 <sup>a</sup> .	ذكر من اسمه عالي
Fol. 133 <sup>b</sup> .	ذكر من اسمه عامر
Fol. 215 <sup>b</sup> .	ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177<sup>a</sup>, 771<sup>b</sup>; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'inīyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muḥammad bin Yūsuf al-Birzālī (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qāsim (d. A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد الثلاثمائة وهو آخر المجلد الثاني و الثلاثين  
من تجزئة جزء و تجليد ثمانين مجلدة بخط القاسم بن الحافظ المؤرخ  
المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانية و منها نقل كاتب  
هذه الحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي  
الاشبيلي وفقه الله بدمشق بالمدرسة المعينية عمرها الله تعالى يوم  
الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة \*

Written in fair Magribī Naskḥ. In the 32nd part, foll. 101-2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108-111 are seriously water-stained.

Eleven *Samā'*, or certificates of audition, with dates ranging from the 24th of Shawwāl, A.H. 618=A.D. 1221 to Šafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzālī, in the margins of foll. 43<sup>a</sup>, 60<sup>a</sup>, 73<sup>a</sup>, 88<sup>b</sup>, 107<sup>a</sup>, 125<sup>b</sup>, 140<sup>b</sup>, 156<sup>a</sup>, 171<sup>b</sup>, 187<sup>a</sup> and 202<sup>b</sup>. These indicate that the scribe studied the present MS. under the author's disciple, Qāḍī Abū Naṣr Muḥammad bin Hibatallāh bin Muḥammad ash-Shirāzī (d. A.H. 635=A.D. 1237; see *Ṭabaqāt* by Al-Isnawī, fol. 140<sup>b</sup>), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qāḍī.

In the *Samā'*, on fol. 140<sup>b</sup>, quoted below, our scribe adds that he studied the MS. also under Shihābaddīn Abū'l-Maḥāsīn Sulaimān bin Faḍl al-Bāniyāsī, a disciple of the author, in the Madrasah al-'Ādiliyah, on Thursday, the 12th of Rabi' I, A.H. 615=A.D. 1218:—

بلغت سماعاً بقرآني من أول الجزء و عرضاً بالاصل على الفقيه  
 القاضي أبي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من  
 المصنف و الملحق في إجازته منه و ابنه أبو الفضل محمد و أبو المفاخر  
 علي و أبو الثناء محمود بن أبي بكر بن حمزة الهمداني و كتب محمد بن  
 يوسف بن محمد بن أبي يداس البرزالي الأشبيلي يوم الثلاثاء العشرين  
 من شوال سنة ثمان عشرة و ستمائة بمفرل القاضي بدمشق و سمعته قبل  
 ذلك على شهاب الدين أبي المحاسن سليمان بن الفضل بن الحسن  
 البانياسي بسماعه من المصنف و الملحق في إجازته بقراءة عبد العزيز ابن  
 هلاله و أبو الطاهر اسمعيل بن الأنماطي و ابنه أبو بكر محمد و عبد العزيز بن  
 عثمان الأربلي و محمد بن محمد البلخي و أخوه سليمان يوم الخميس  
 ثاني عشرة شهر ربيع الأول سنة خمس عشرة و ستمائة بالمدرسة العادية •

At the end of each of the two parts are seven *Samā'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samā'* range from Friday, the 9th of Jumādā I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumādā II, A.H. 562=A.D. 1167.

#### No. 801.

fol. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3<sup>a</sup>, with a portion of the account of 'Alī, the fourth Caliph, and ends on fol. 101<sup>b</sup>, with the following colophon:—

آخر الجزء العاشر بعد الخمسمائة من الفرج و هو آخر المجلد  
 الحادي و الخمسين من النسخة •

The fifty-second part begins with the account of 'Alī bin al-Muqallad al-Kinānī, surnamed Sadīd al-Mulk (a renowned nobleman



of Syria, and chief of the fort of Shaizar, who died in A.H. 475 = A.D. 1082), and ends with the chapter حرف الغاء في اباء من اسمه عمر. The last notice is that of 'Umar bin al-Khattâb, the second Caliph.

Contents :—

Fol. 4 <sup>a</sup> .	حرف الطاء في اباء من اسمه علي
Fol. 40 <sup>b</sup> .	حرف العين في اباء من اسمه علي
Fol. 71 <sup>b</sup> .	حرف الغين في اباء من اسمه علي
Fol. 72 <sup>a</sup> .	حرف الفاء في اباء من اسمه علي
Fol. 72 <sup>b</sup> .	حرف القاف في اباء من اسمه علي
Fol. 73 <sup>b</sup> .	حرف الكاف في اباء من اسمه علي
Fol. 73 <sup>b</sup> .	حرف اليم في اباء من اسمه علي
Fol. 103 <sup>a</sup> .	حرف النون في اباء من اسمه علي
Fol. 103 <sup>b</sup> .	حرف الهاء في اباء من اسمه علي
Fol. 106 <sup>a</sup> .	حرف الياء في اباء من اسمه علي
Fol. 111 <sup>b</sup> .	ذكر من اسمه عمارة
Fol. 120 <sup>b</sup> .	ذكر من اسمه عمار
Fol. 156 <sup>b</sup> .	ذكر من اسمه عمران
Fol. 168 <sup>a</sup> .	ذكر من اسمه عمر - حرف الالف في اباء من اسمه عمر
Fol. 172 <sup>a</sup> .	حرف الباء في اباء من اسمه عمر
Fol. 174 <sup>a</sup> .	حرف الجيم في اباء من اسمه عمر
Fol. 174 <sup>b</sup> .	حرف الحاء في اباء من اسمه عمر
Fol. 178 <sup>a</sup> .	حرف الغاء في اباء من اسمه عمر

Written by the same scribe, Al-Birzâli, at Damascus, in the Madrasah al-Mu'iniyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615 = A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29<sup>a</sup> 39<sup>b</sup>, 99<sup>b</sup>, 115<sup>a</sup>, 134<sup>b</sup>, 156<sup>b</sup>, 175<sup>a</sup>, 191<sup>b</sup> and 197<sup>b</sup>. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddîn Abû Manşûr 'Abdarrahmân bin Muḥammad bin al-Ḥasan (*d.* A.H. 620 = A.D. 1223; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 181<sup>b</sup>). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (*d.* A.H. 627 = A.D. 1220; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 169<sup>b</sup>), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabi' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâdî Abû Naṣr Muḥammad bin Hibatallâh ash-Shirâzî, (d. A.H. 635=A.D. 1237; see *Ṭabaqât* by Ibn Qâdî Shuhbah, fol. 75<sup>a</sup>) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Maṣṣûr 'Abdarrahmân, and Abû'l-Muzaḥḥar 'Abdallâh (who died in A.H. 591=A.D. 1195; see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. v, fol. 246<sup>a</sup>).

Five volumes of this great work have been printed in A.H. 1330 under the title التاریخ الكبير. The edition has been issued from the Raḍat ash-Shâm Press with notes and corrections made by 'Abdal qâdir Âfîdî Badrân.

## SPAIN.

No. 802.

fol. 205; lines 21; size 12½ × 7; 9½ × 4½.

قلائد العتيان في معاصر الاعيان

### QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abû Naṣr al-Faṭḥ bin Muḥammad bin 'Ubaidallâh bin Khâṭṭân al-Qaisî أبو نصر الفتح بن محمد بن عبيد الله بن خاتم القيسي.

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân



(De Slane's translation), vol. ii, p. 455; *Mir'ât al-Janân*, fol. 310<sup>b</sup>; *Tâjaṭ-Tabaqât*, vol. vi, part i, fol. 157<sup>a</sup>; and *Dustûr al-I'lâm*, fol. 101<sup>b</sup>.

Beginning:—

الحمد لله الذي راض لنا البيان حتي انقاد في اعننا الخ

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23; Alger, No. 1727, *Nûr 'Uṣmāniyah*, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. i, p. 339; *Hâj. Khal.*, vol. iv, p. 566.

The work was edited and published by Sulaimân al-Ḥarâ'iri, Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46<sup>a</sup>, 134<sup>b</sup> and 162<sup>b</sup> are blank.

Dated, the 26th *Shawwâl*, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

## EGYPT.

No. 803.

fol. 148; lines 29; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

رفع الامر عن قضاة مصر

## RAF' AL-IṢR 'AN QUDÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-'Âṣ (*d.* A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddîn Aḥmad bin 'Alî, called Ibn Ḥajar al-'Asqalânî (شهاب الدين أحمد بن علي الشهبز بابن حجر العسقلاني (*d.* A.H. 852=A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.

Beginning:—

الحمد لله الذي لا معقب لحكمه و لا راد لقضائه الخ \*

We are told in the preface that a certain Shamsaddin Muḥammad bin Dāniyal (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qādis of Egypt down to his own time, at the instance of Qādi'l-Quḍāt Abū 'Abdallāh Muḥammad bin Ibrāhīm bin Sa'dallāh (*d.* A.H. 733=A.D. 1333; see *Ad-Durar al-Kāminah*, vol. ii, fol. 89<sup>b</sup>). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qādis down to the end of the 8th century of the Hijrah. The Qādis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akḥbār al-Quḍāt* of Abū 'Umar al-Kindī (who died about A.H. 360=A.D. 971), and the continuation of that work by Ibn Dūlāq (*d.* A.H. 387=A.D. 997; see *Ḥusn al-Muḥaḍarah*, fol. 280<sup>a</sup>). The author also derived materials from the *Quḍāt Miṣr* of Ibn al-Muyassir (see *Hāj. Kḥal.*, vol. i, p. 189); the *Akḥbār Miṣr* of Qutbaddin 'Abdalkarīm bin 'Abdannūr al-Halabī (*d.* A.H. 735=A.D. 1335; see *Ad-Durar al-Kāminah*, vol. i, fol. 300<sup>a</sup>); and the *Tārīkh Miṣr* of Taqiaddin Aḥmad bin 'Alī, known as Ibn al-Maqrizī (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Ṭabaqāt* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Aḥmad bin Ibrāhīm al-Ḥanbalī (*d.* A.H. 876=A.D. 1471; see *As-Suḥub al-Wābilah*, fol. 12<sup>b</sup>):—

قد كان المصنف اولاً صنّفه على الطبقات فاستعاره سيدنا العلامة عز الدين الحنبلي منه و كتب منه لنفسه نسخة و رتبها على الحروف مع الاختصار و التفتيد على ما وجد فيه من سبق القلم و غير ذلك \*

The notices begin with the account of Ibrāhīm bin Ishāq al-Qārri, and end with that of Yūnus bin Muḥammad al-Maqdisi, being followed by the usual chapters on those who are known by their *Kunya* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Ḍaḥḍiyah, p. 336. See also Brock., vol. ii, p. 70; and *Hāj. Kḥal.*, vol. iii, p. 473.

The present copy, which is written in fair Naskḥ, was transcribed at the instance of the founder of the library. Dated, A.H. 1310=A.D. 1893.

A table of contents is prefixed to the work.



No. 804.

foll. 294; lines 19; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

بغية العلماء والرواة

## BUGYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abû'l-Khair Muḥammad bin Abdarraḥmân as-Sakbâwî شمس الدين ابو الخير محمد بن عبد الرحمن السكاوي (d. A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ \*

The biographical notices are arranged in alphabetical order, beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاسي ... and ending with يحيى بن محمد بن محمد بن محمد بن شمس الدين العبي احمد بن مغلوب بن عبد السلام.

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Hâj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18<sup>a</sup>, 103<sup>b</sup> and 131<sup>a</sup>, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's hand-writing.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264<sup>a</sup> and 290<sup>a</sup> contain short lacunae.

Scribe: علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير بالشوانطي.

## YEMEN.

No. 805.

fol. 233; lines 26; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4$ .

تحفة الزمن في تاريخ سادات اليمن

TUHFAT AZ-ZAMAN FÎ TÂRÎKH  
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulūk fi Tabaqât al-'Ulamâ' wa'l-Mulūk* of Muḥammad bin Yūsuf al-Janādī (d. A.H. 732=A.D. 1332), with useful additions, by Badraddīn Abū 'Abdallāh al-Ḥusain bin 'Abdarrahmān bin Muḥammad al-Ḥasanī, called Al-Aḥdal أبو الدين بدر الله الحسين بن عبد الرحمن بن محمد الحسني الشهير بالأهدل. He was born at Al-Fakhrīyah, A.H. 779=A.D. 1378; visited Al-Marāwī'ah in A.H. 795=A.D. 1393, and Abyāt Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the *Al-Mu'jam* (No. 727 above), fol. 76<sup>b</sup>:—

اللمعة المقنعة في ذكر الفرق المبدعة; حواشي على صحيح البخاري;  
عدة المنسوخ من الحديث; طبقات الأئمة الأشعرية; الكفاية في تحصين الرواية;  
القول المنقصر على دعاوي الفارغة لحياة أبي العباس الخضر; مطالب أهل القرية;  
كتاب الروية; شرح أسماء الله الحسنى; الإشارة الوجيزة إلى المعاني العزيزة;  
القصيدة اللامية في السلوك; جواب مسئلة القدر.

Our author died at Abyāt Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see *Al-Qabas al-Ḥawī*, vol. i, fol. 65<sup>b</sup>; and *Al-Mu'jam* by Ibn Fahd, fol. 76<sup>b</sup>.

Beginning:—

الحمد لله المتوحد بالعظمة والكبرياء..... واني لما وفقت على  
تاريخ القاصي العلامة أبي عبد الله محمد بن يوسف بن يعقوب بن جبريل  
المعروف بالبهاء الجذدي نسبة إلى الجذد المعشار المعروف بعمدة الله



برحمته الذي قصده به بيان توارينج علماء اليمن و فضلها ..... قصدت الى  
انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات  
مستحسنات و سميت تحفة الزمن في تارينج سادات اليمن النجم \*

Contents :—

1. Life of the Prophet, fol. 4<sup>a</sup>.
2. Those learned companions of the Prophet who visited Yemen, fol. 8<sup>b</sup>.
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13<sup>b</sup>.
4. Short notices of Imâm Abû Hanifah, Imâm Mâlik and the authors of the six canonical books of Ḥadīṣ, fol. 27<sup>a</sup>.
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm Shâfi'i, whose doctrines of jurisprudence were first published in Yemen, fol. 30<sup>a</sup>.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsīd Caliph Al-Mu'taḍid (A.H. 279-289=A.D. 892-902), fol. 36<sup>b</sup>.
7. The Qarâmiṭah, an off-shoot of the Shī'ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47<sup>b</sup>.
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53<sup>b</sup>.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء صعدة في آخر المائة الثامنة و اول التاسعة جماعة

من ..... \*

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Hâj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

## TURKEY.

No. 806.

foll. 130; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{4}$ .

العقد المنظوم في ذكر افانيل الروم

AL-'IQD AL-MANẒŪM FĪ DIKR  
AFÂḌIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultāns, from the time of Sulaimān I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murād III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Alī Āfindī bin Bālī bin Muḥammad Bek, called Chamnaq علي أفندي بن بالي بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من قدر آجال وجعل لها مددا الفخ •

We learn from Hāj. Khal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqā'iq an-Nu'māniyah* of Tāshkuprizādah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayāt al-A'yān* by Ibn Kḥallikān, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Rāmpūr, p. 641.

Written in fair Naskḥ, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن علي بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mīrzā Muḥammad bin Mu'tamad Khān, dated A.H. 1137=A.D. 1724.



## HADRAMAUT.

No. 807.

fol. 375; lines 17; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$ .

المشروع الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB  
BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Ḥaḍramaut, complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muḥammad bin Abî Bakr bin Aḥmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Ḥaḍramî جمال الدين ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work:—

I. الجواهر الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muḥammad al-Khaṭīb al-Anṣārî (who flourished in the 9th century of the Hijrah).

II. البرقة المشيقة في الخرقه الانبياء, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (d. A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151<sup>a</sup>).

III. عز البهاء الضوي في مناقب السادة بني علوي, by Muḥammad bin 'Alî Bâ 'Alawî (d. A.H. 960=A.D. 1553; see An-Nûr as-Sâfir, fol. 127<sup>a</sup>).

IV. التزيان الواف باخبار السادة الاشراف, by 'Umar bin Muḥammad bin Aḥmad Bâ 'Alawî (d. A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228<sup>b</sup>).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Nahwî (d. A.H. 984=A.D. 1576; see an-Nûr as-Sâfir, fol. 181<sup>b</sup>).

VI. العقد النبوي, by Shaikh bin 'Abdallâh al-'Aidarûs (d. A.H. 919=A.D. 1513; see An-Nûr as-Sâfir, fol. 50<sup>b</sup>).

VII. النور السافر, by Shaikh 'Abdalqâdir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alī, their dispersion in different places, and an account of the 'Alawīs, who settled in Tarim, a city in the province of Ḥaḍramaut. The second chapter contains biographical notices of the 'Alawīs, arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first, as a mark of respect for the Prophet's name. The *Khātimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawīs of Ḥaḍramaut.

## Vol. I.

Beginning:—

الحمد لله الذي يشرح بمعارف العوارف صدور أوليائه \*

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus:—انتهت تراجم المحدثين و بانتهائها بداء:—المصنف رضي الله عنه بذكر الباقيين من السادة العلويين على ترتيب حروف الهجاء مبتداء بذكر ابراهيم على شرط الكتاب .

A copy of the work is noticed in Āṣafiyah, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand.

Dated, the 30th Shawwāl, A.H. 1265=A.D. 1848.

Scribe: عبد الرحمن بن عيّدروس بن عبد الرحمن بن علي العلوي .

## No. 808.

fol. 294; lines and size same as above.

The Same.

## Vol. II.

Beginning with the notice of ابراهيم بن علي بن علي بن محمد بن عبد القادر بن شينم بن عبد الله and ending with that of عبد الرحمن بن محمد بن شيخ بن عبد الله العبدروس .

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th Rabi' I, A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Haidarābad,



with a note by 'Imād al-Mulk, an official of the Nizām's Government, in which he states that the present copy was presented to this library in exchange for other works.

## No. 809.

fol. 260 ; lines and size same as above.

The Same.

Vol. III.

Beginning with the account of عبد الله بن أبي بكر بن عبد الرحمن<sup>١</sup> and ending with the *Khātimah* (fol. 244<sup>a</sup>).

Written in the same hand as the above.

Dated, the 14th Rabi' II, A.H. 1265 = A.D. 1848.

All three volumes have been collated by one Shihâbaddin Muḥammad bin 'Abdallâh bin al-Ḥusain al-'Alawî, as stated in the following note at the end :—

بلغ مقابلة ذلك الكتاب عندي وانا العبد اضعف عباد الله الاجمعين  
محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله \*

## INDIA.

## No. 810.

fol. 416 ; lines 14 ; size  $9\frac{1}{2} \times 6$  ;  $7\frac{1}{2} \times 4$ .

سبعة المرجان في آثار هندوستان

SUBHAT AL-MARJÂN FÎ ÂŞÂR  
HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author : Mir Gulâm 'Alî al-Ḥusainî al-Wâsiṭî al-Bilgarâmî, poetic-

ally called *Āzād* مبر غلام علي الحسيني الواسطي البلكرامي المتخلص بآزاد (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء الخ \*

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4<sup>b</sup>.
- II. Biographies of learned men of India, fol. 36<sup>a</sup>.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174<sup>b</sup>.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314<sup>b</sup>.

The first and the third chapters really comprise two separate works of the author, entitled *Shammāmat al-'Anbar* and *Tasalliyat al-Fuwād*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصرة سبعة المرجان \*

Written in Naskh, with the headings in red. On foll. 291<sup>b</sup>, 292<sup>b</sup>, 293<sup>b</sup> and 294<sup>a</sup>, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

### No. 811.

fol. 149; lines 17; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarāmī, himself:—

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقير آزاد الحسيني  
الواسطي البلكرامي عفي عنه في الحادي عشر من شوال المكرم سنة  
ثمانين ومائة والف \*

Written in fair Naskh, with occasional rubrics.

Dated, the 11th *Shawwāl*, A.H. 1180=A.D. 1767.



## COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مرآة الاطلاع على اسماء الامكنة والبقاع

MARÂṢID AL-ITṬILÂ' 'ALÂ ASMÂ'  
AL-AMKINAH WA'L-BIQÂ'.

An abridgment of Yâqût al-Hamawî's well-known geographical work, entitled *Mu'jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Aḥmad bin Mûsâ bin Mardawaih, who died in A.H. 478 = A.D. 1085. The real author, Yâqût, mentions on fol. 42<sup>a</sup> the name of his patron and intimate friend, Qâḍî Jamâladdîn Abû'l-Ḥasan 'Alî bin Yûsuf al-Qiftî (d. A.H. 646 = A.D. 1248); and in the following passage, on fol. 76<sup>a</sup>, he mentions another work of his, entitled *Al-Mabḍâ' wa'l-Ma'al* (see Hâj. Khal., vol. v, p. 362):—

وقد ذكرت قصة هؤلاء الزيدية في كتاب المبداء و المآل

The same work is again referred to on fol. 94<sup>b</sup>, thus:—

وقد ذكرتها في كتابي الموسوم بالمبداء و المآل في التاريخ \*

Again, the latest date referred to is A.H. 625 = A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldân*, see Hâj. Khal., vol. v, p. 623.

The present MS. does not contain any preface, and begins at once with an account of Âbah:—

أبى بالباء الموحدة قال أبو سعد قال الحافظ أبو بكر أحمد بن موسى  
بن مردويه أبى قرية من سائر منها جريرو بن عبد الحميد آبي سكن الري  
النج \*

The author, Yâqût, a scholar well-versed in geography, whose full name is Shihâbaddîn Abû 'Abdallâh Yâqût bin 'Abdallâh ar-Rûmî al-Hamawî شهاب الدين أبو عبد الله ياقوت بن عبد الله الرومي العموي

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Bagdād, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurāsān, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldān* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alā'addīn Muḥammad, the King of Khwārizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍān, A.H. 626=A.D. 1229. See *Mir'āt al-Janān*, fol. 390<sup>b</sup>; *Ibn Khallikān* (De Slane's translation), vol. iv, p. 9; *Dustūr al-I'lām*, fol. 154<sup>b</sup>; and *Iktifā' al-Qunū'*, p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yeki Jāmi', No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldān* by Ṣafiaddin 'Abdal-mu'min bin 'Abdalḥaqq (d. A.H. 739=A.D. 1338), with the title *معراصد الاطلاع على اسماء الامكنة والبقاع*, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair Naskh, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

### No. 813.

fol. 147; lines 13; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskh, with the headings in red. Foll. 120<sup>b</sup> and 121<sup>a</sup> are blank.

Not dated. Apparently about the end of the 19th century.



No. 814.

fol. 346; lines 15; size 15 × 10; 12½ × 6.

آثار البلاد و اخبار العباد

# ĀṢĀR AL-BILĀD WA AKHBĀR AL-'IBĀD.

A fragment of the geography of Zakariyâ bin Muḥammad bin Maḥmūd al-Qazwīnī القزويني بن محمود بن محمد, described in Berlin, No. 6043, under the title, '*Ajā'ib al-Buldān*.'

The author, who traced his descent from the Prophet's companion 'Anas bin Mālīk, was born at Qazwin in A.H. 600=A.D. 1203. He held the post of Qāḍī, at Wāsiṭ and at Ḥillāh, under the last 'Abbāsīd Caliph, Al-Musta'ṣim-billāh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlīm* (climates); but the present fragment contains only the first four *Iqlīm*. It begins abruptly with the following words:—

من الجنوب الى الشمال عرضا وانها مختلفة الطول و العرض .....  
الاقليم الاول فان طوله من المشرق الى المغرب نحو ..... آلاف فرسخ النج \*

The *Iqlīms* are as follows:—

- |                             |                        |
|-----------------------------|------------------------|
| I. Fol. 1 <sup>b</sup> .    | الاقليم الاول لرحل     |
| II. Fol. 42 <sup>b</sup> .  | الاقليم الثاني للمشتري |
| III. Fol. 85 <sup>b</sup> . | الاقليم الثالث للمريخ  |
| IV. Fol. 184 <sup>a</sup> . | الاقليم الرابع للشمس   |

The fourth *Iqlīm* breaks off in the middle of the account of Hamadān.

For other copies, see Br. Mus., pp. 441<sup>a</sup>, 737<sup>b</sup>; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yeki Jāmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddin, No. 2334. See also Hāj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wāstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskh, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

## No. 815.

foll. 157; lines 21; size  $10 \times 7$ ;  $7 \times 4\frac{1}{2}$ .

عجائب المخلوقات و غرائب الموجودات  
 'AJÂ'IB AL-MAKHLÛQÂT WA  
 ĠARÂ'IB AL-MAWJÛDÂT.

The second *Maqâlah* of the '*Ajâ'ib al-Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Hâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى و الذي قدر فهدى ..... اما بعد  
 فقد اردنا ان نذكر بعض عجائب ما دون فلک القمر من كرة الايثر و عجيب  
 آثارها و كرة الهواء و سحبها و امطارها و كرة الماء و حيوانها و بحارها و كرة  
 الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها \*

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85; Köpr., No. 201; Nûr 'Uṣmāniyah, Nos. 3024-27; and Ayâ Şûfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethé, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damiri's *Ḥayât al-Haiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktifâ' al-Qunû', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍân, A.H. 995 = A.D. 1587.

Scribe: حسين بن عيسى البعرائى.

The title-page contains several seals and '*Arḍididâh*, two of which are of great importance, viz., one of Mahâbat Khân Shâhjahâni



(d. A.H. 1085=A.D. 1674), and the other of 'Abdarrashîd Dailami (d. A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

fol. 113; lines 25; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

خریفة العجائب و فريدة الغرائب

# KHARĪDAT AL-'AJĀ'IB WA FARĪDAT AL-ĠARĀ'IB.

A cosmographical work by Zainaddin Abû Ḥafs 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arri al-Ḥalabî, better known as Ibn al-Wardî زين الدين ابو حفص عمر بن المظفر بن عمر بن ابي الفوارس بن علي المعري الحلبي المعروف بابن الوردي. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâdî'l-Qudât Shharafaddin Abû'l-Qâsim Hibatallâh bin Najmaddin al-Bârîzî (d. A.H. 738=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318<sup>b</sup>); and held the post of Qâdî at Aleppo and other places. He subsequently resigned his position as Qâdî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Tabaqât al-Kubrâ*, vol. vii, fol. 294<sup>a</sup>, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60<sup>b</sup>, says that he was in possession of a very fine copy of the *Diwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59<sup>b</sup>; *Buġyat al-Wu'ât*, fol. 293<sup>b</sup>; *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294<sup>a</sup>; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 142<sup>a</sup>; *Muntakhab as-Sulûk*, fol. 41<sup>b</sup>; *Tâj at-Tabaqât*, vol. viii, fol. 153<sup>a</sup>; *Dustûr al-Ilâm*, fol. 154<sup>a</sup>; and *Brock.*, vol. ii, p. 140.

Beginning:—

الحمد لله غافر الذنب قابل التوب شديد العقاب الخ

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murûj ad-Dahab* of Al-Mas'ûdî (d. A.H. 346=A.D. 957); the *Sharḥ at-Tadkirah* of Naṣîraddin at-Tusî (d. A.H. 672=A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (d. A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marākashī (see Hāj. Khal., vol. v, p. 511); the '*Ajā'ib al-Makhlūqāt*' of Ibn al-Aṣīr al-Jazārī (*d.* A.H. 630=A.D. 1232); the '*Kitāb al-Ibtidā'*' (probably, *Al-Bidā' wa't-Tārīkh*) of Al-Balkhī; see Hāj. Khal., vol. ii, p. 23); and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 802).

For the contents of the work, see Berlin, No. 6046. For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611<sup>a</sup>; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayā Šūfiyah, No. 2611; Ḥamidiyah, No. 937; Nūr 'Uṣmāniyah, No. 3020; Aṣafiyyah, p. 584; India Office, No. 726; and München, No. 461. See also Hāj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices:—

I. *قِلَادَةُ [الدر] المُنْثَرَفِ فِي ذِكْرِ الْبَيْتِ وَالنُّشُورِ*, a poem on the day of resurrection, by 'Abdal'aziz bin Aḥmad ad-Dīrīnī (*d.* A.H. 694=A.D. 1295; see Ibn Qāḍī Shuhbah, fol. 101<sup>a</sup>), fol. 106<sup>b</sup>.

Beginning:—

اللّٰهُ اعْلَم مِمَّا جَال فِي الْفِكْرِ  
وَحُكْمُهُ فِي الْبِرَالِا حَكَمٌ مُّقْتَدِرٌ

II. *جدول فيه حاب الغالب والمغلوب*, a table intended for taking omens and foretelling success or defeat, fol. 109<sup>a</sup>.

III. *فصل في موضوع الشطرنج وما فيه من الحكم*, a poem by Muḥammad bin Šāliḥ Ibn al-Ḥabbārīyah (*d.* A.H. 504=A.D. 1110; see Ibn Khallikān, vol. iii, p. 150), on the game of chess, fol. 109<sup>b</sup>.

Beginning:—

الشّاء لا يعُضِرُ عِذْدَ الشّاءِ  
لَا ثَبَا مِنْ اعْظَمِ الدَّوَاهِي

IV. *لامية ابن الوردی*, a poem by Ibn al-Wardī, the author of the *Khariḍat al-'Ajā'ib*, fol. 111<sup>a</sup>.

Beginning:—

اعْتَرَلَ ذِكْرُ الْاِغْنَانِي وَالْغَزَلِ  
وَقُلُ الْفَضْلِ وَجَانِبِ مِنْ هَزْلِ



V. A poem by one Muḥammad al-Mahdī, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112<sup>b</sup>.

Beginning:—

ارجوا الغياث بناصر الاسلام  
ومؤيديه بالسفن الاقلام

Written in Magribi Naskḥ, with the headings usually in red, and some in light green. A map of the world occupies foll. 3<sup>b</sup> and 4<sup>a</sup>. A sketch of the Ka'bah is given on fol. 31<sup>a</sup>.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3<sup>a</sup> is blank. Dated, the 9th Rabi'ī, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

### No. 817.

fol. 139; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskḥ, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المعطي الشانعي الازمري.

### No. 818.

fol. 110; lines 29; size  $11\frac{1}{2} \times 8$ ;  $9 \times 6$ .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Magribi Naskḥ, with the headings in red. Fol. 107<sup>b</sup> contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

## TOPOGRAPHY.

No. 819.

fol. 84; lines 21-23; size 8×6; 7×4.

نزهة الأنام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN  
ASH-SHÂM.

A work giving a topographical account of Damascus, with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2<sup>a</sup>. The author does not reveal his proper name; but, in quoting his own verses on fol. 37<sup>b</sup> and 52<sup>b</sup>, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه البدرى). In Hâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î أبو البقاء عبد الله بن محمد البدرى المصرى الدمشقى الشافعى. Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hâj. Khal., calls the author Taqiaddin al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الأرواح في العشيش (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); غرة الصباح في وصف وجوه الملاح; سكر مصر في ذوق أهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqiaddin Abû's-Sîdîq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع البدرية في من تروءد و تاب من البرية, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنازل القمرية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21<sup>a</sup>, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—



موطنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريك له شهادة  
عبد تقي ..... وبعد فقد سألته في ايها الاخ الامجد والعبيب  
الاسعد العاشق في محاسن الشام على السماع الخ \*

Contents:—

1. A collection of traditions on the various excellencies of Damascus, fol. 2<sup>a</sup>.
2. The foundation of the city, and its early historical glories, fol. 4<sup>a</sup>.
3. Its conquest by the companions of the Prophet, fol. 7<sup>b</sup>.
4. The foundation of the Umawī Mosque of Damascus and a sketch of its history, fol. 9<sup>a</sup>.
5. A description of the fort of Damascus, fol. 16<sup>b</sup>.
6. A description of the central part of the city, situated between two canals, fol. 18<sup>b</sup>.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19<sup>b</sup>.
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28<sup>b</sup>.
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79<sup>b</sup>.
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82<sup>b</sup>.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nūr 'Uṣmānīyah, No. 3448; and Ayā Ṣūfiyah, No. 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.

Foll. 1-23 and 71-84 are supplied in a later hand.

Not dated. Probably, 17th century.

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning:—

"Nozhetu'l-enām fi Mah'āsinu'l-meshāmm [sic], on the excellencies of Damascus."









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N.C



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